THE UNITED CHURCH

MARCH 15, 1957

OBSERVER

Graetz Photo

Port Chaplain Murray and Friends

Port Chaplain
by E. L. Homewood

Christian Funerals
—a Report

...LBROOK LI...
PACIFIC SCH...
OF RELIGIO...

Letters

Thanks From Pilgrim

Dear Sir: Would it be possible for the Official Board of Pilgrim United Church, Hamilton, to thank through the columns of The Observer the many congregations and individuals who have written letters of sympathy and concern in the loss of our church auditorium on Sunday, Feb. 10th.

Fortunately our Sunday School building was saved, as was also our pipe organ. This part of the church has already been redecorated and we are able to carry on with our worship services and mid-week activities.

The Official Board has appointed a Fact Finding Committee to help determine whether to restore the building or relocate in another part of the city.

C. H. Hetherington,
Hamilton. *Minister.*

Babes in Church

Dear Sir: We were very interested in your editorial "Babies in Church," as we have three pre-schoolers in our family. Our church has no facilities for children under three, so we do not attend church too regularly alone and very seldom together. Family life is a wonderful living experience of sharing, but how much richer and fuller it would be if we could worship together every Sunday in the church of our choice, the United Church. I feel sure this is the heartfelt cry of many other young couples in this city and across Canada.

We are far behind in the design of our church buildings . . . even new theatres are equipped for the smallest member of any family. . . Is a new design for our churches the answer? If it proved to be too costly, perhaps we could sacrifice some of our lofty dignity and just allow the odd whisper or baby cry.

Penticton, B.C. Dorothy Jones.

Says "Misinformed"

Dear Sir: In the article entitled "The Unknown Province" you say, "We had fish and brewes, something new to us. They (Newfoundlanders) are so fond of it that sometimes they have fish and brewes suppers in Newfoundland churches."

As a native son who still loves the fish and brewis delicacy I would like to make the following observations:

(1) There is no such word in our Newfoundland vocabulary as "brewes." The word is the Scotch word "brewis" derived from the Anglo-Saxon word "bruoys".

(2) After serving over thirty years in the ministry in Newfoundland I neither saw nor heard of a fish and brewis church supper. Nor has, I believe, anyone else, except your informant, who was either misinformed or was handling the truth carelessly.

Montreal, Que. Samuel I. Murley.

Ed. Brewis with an i is right. But we expect our church-supper friends of Newfoundland to set straight, ex-Newfoundlander Murley.

"... and all three congregations want morning services!"

Should Be Banned

Dear Sir: A magazine writer states that 22 per cent. United Church members have signed total abstinence pledges, suggesting that the remainder are drinkers.

Optimistically, I believe double that percentage abstain for pleasure, righteousness and decency, even if they have not pledged.

Food that brought to eaters the troubles that liquor does to drinkers would be banned at once by law. . . .

Moose Jaw, Alta. "Faith."

Why the Shortage?

Dear Sir: A good deal has been written about the scarcity of ministers in the United Church but I have not heard much about the reason for the shortage.

I think the real reason is that there are so very few revival meetings in our Church since Union, while in the old Methodist days they were held every year. . . .

Gagetown, N.B. Geo. W. Dingee.

Another Wants Hymnary

Dear Sir: I agree with Mrs. Morley's article, "Time for New Hymnary." So many of our hymns are very difficult to sing, especially by small congregations. . . . No wonder a great many people prefer not to sing at all. Couldn't we have more in lower keys?

McBride, B.C. Robina McMechan.

There Are Better

Dear Sir: The letter in your issue of January 15th concerning a new *Hymnary* interested me but it should be considered. After living in the United States where every Methodist Church, no matter how tiny, had hymn books with music in t pews, I realized what a difference the can make in congregational singing. . .

Don't forget that some good new "gosp hymns" are coming out of the more fund mentalist groups—ones with better wor and music than the old-timers.

(Miss) Alfreda Skenfie
Vancouver, B.C.

Correctness, Please

Dear Sir: Since as you say in your Fe 1st issue, Robert D. Seal is right in h letter, "He's a Catholic." Why do y always say Catholic when you me Roman Catholic? Please don't.

Newcastle, N.B. A. B.

Ed. We don't always — except wh readers know very well what we mean.

Doesn't Like Decision

Dear Sir: Now that Thanksgiving D has been officially declared a statut holiday and has been decreed by Order Council to fall on the second Monday October, may I rise in revolt?

Last year, Thanksgiving coincided w World-Wide Communion. I almost sa "clashed". That would have been a bet word. Any clash, of course, was man-ma for we all know that the Eucharist a Thanksgiving belong together. I even h a fine text for the occasion: "What sh I render unto the Lord for all His benef towards me. I will take the cup salvation . . ." But it wasn't preached. changed Communion to the second Sund because so many of our people were aw for the long week-end.

Let's start a move to observe Than giving on the second Wednesday October. Then we might be able to

k to the good old-fashioned habit of brating the day with services of worship our churches. Our American cousins still do it. But they are queer—they 't have all their holidays on Mondays. t to keep the record straight, I'm not inst long week-ends. . . . But let's take s to make Thanksgiving a "holy day." tford, Ont. Stuart MacLeod.

rtoon Cruel?

Dear Sir: Rather cruel, don't you think? t cartoon in your February 1st issue where it hurts. . . .

Perhaps not many preachers in Canada e heard those very words, frequently, n this added: "I did not announce that were going to speak on 'Temperance' I'm afraid still more would have stayed y." . . .

Frankly, I do not think that very many gregations would think a whit less of ir minister for a good strong blast on present day liquor issue. For goodness ws it is needed.

onto, Ont. Ben H. Spence.

hat Laurentian Village

Dear Sir: It was with great pleasure t I read the heart-warming account of rentian Village by E. L. Homewood.

We Protestants in Ontario forget that h a village as Namur ranks high in its d and courageous fight for education democratic principles of Protestantism. know, because I taught in the Inter-diate School (Continuation School in ario) of Namur 23 years ago. . . . I erely hope that The United Church Canada will remember Namur. From ave come doctors, nurses, teachers and best type of Canadian citizens. Namur erves our help and respect.

onto, Ont. Aline Savignac Johnston.

se Church For Socials

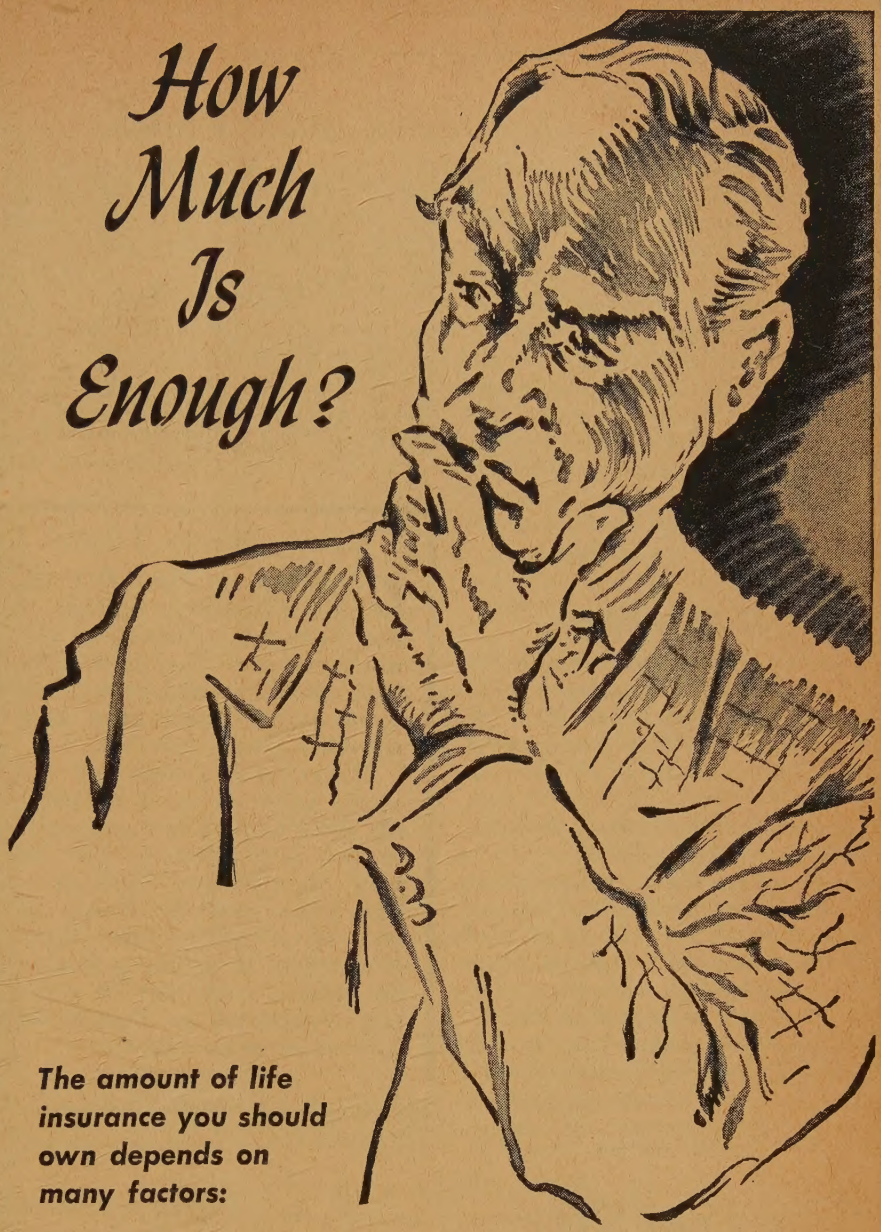
Dear Sir: Mr. Reynolds' answer "No" the question "Should social gatherings held in a church?" is based, as he s, on the need to have a special place, apart, in which to worship. This special ce then becomes "an habitation of God's ry." To use this special place for a ial gathering is therefore wrong.

t seems to me that those beliefs are trary to the teachings of the New tament. I have been taught to believe the preaching and teaching I have heard the United Church that (1) a Christian y worship God anywhere, and (2) that d does not live in special buildings set de for His habitation.

would have thought that the answer this question would be: "Of course. If meet together in love and fellowship good will, the shape of the building sn't matter. A building is just a build-. It is a good thing to have a beautiful lding to inspire reverence and devotion en we worship together, but it certainly t necessary. And if you give your erence and devotion to the building as might come to do, if you are not too eful, that is very wrong!"

Lambert, P.Q. John M. Lavery.

How Much Is Enough?



The amount of life insurance you should own depends on many factors:

It depends on your income and occupation; the size of your family and whether your children will soon be self-supporting; your age and whether the time has come to start planning income for retirement.

Your Sun Life representative takes all these factors into consideration when helping you plan your life insurance programme. His expert knowledge and training enable him to determine the *right kind* as well as the *right amount* of life insurance for you.

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SUN LIFE OF CANADA

Representatives and agency service from coast to coast

Devotions By PETER GORDON WHITE

It Is God's Time

WHEN the Church is truly preaching the Word of God to the man of today, there can be no question of confining itself to a "timeless" spiritual service. What exactly is that, anyway? There is a "timeless" religion, a "timeless" standard of morals. The Word of God, however, is never "timeless". The time in which we live is the time accorded to us, through God's patience, between the resurrection of Jesus Christ and His second coming. Therefore it is God's time. Therefore He and His Word have a necessary, innate relation to everything that transpires within this time.

—Karl Barth

Religion of Experience

TO praise the Lord with gladness is not a work of man; it is rather a joyful suffering, and the work of God alone. It cannot be taught in words, but must be learned in one's own experience. Even as David says, in Psalm XXXIV, "O taste and see that the Lord is sweet: blessed is the man that trusteth in Him."

He puts tasting before seeing, because this sweetness cannot be known unless one has experienced and felt it for oneself; and no one can attain to such experience unless he trusts in God with his whole heart, when he is in the depths and in sore straits.

Therefore David makes haste to add, "Blessed is the man that trusteth in God."

—Martin Luther

Daily Bible Readings

Mar. 15. For Cæsar or for God....Matt. 22: 15-22
Mar. 16. Teaching with Authority Matt. 22: 23-33
Mar. 17. Whose Son Is He?.....Matt. 22: 41-46
Mar. 18. Heavy Burdens.....Matt. 23: 1-12
Mar. 19. Blind Guides.....Matt. 23: 16-22
Mar. 20. Hypocrites Denounced....Matt. 23: 29-36
Mar. 21. Lip Service.....Mark 7: 1-8
Mar. 22. The Inside of the Cup....Luke 11: 37-41
Mar. 23. You Tithe and You Neglect .....Luke 11: 42-44
Mar. 24. What the Lord Requires.....Micah 6: 6-8
Mar. 25. He Who Endures.....Matt. 24: 9-14
Mar. 26. Be Ready.....Matt. 24: 36-44
Mar. 27. The Faithful and Wise....Matt. 24: 45-51
Mar. 28. Wise and Foolish Maidens..Matt. 25: 1-13
Mar. 29. Well Done.....Matt. 25: 14-30
Mar. 30. The Judge Is at the Door....James 5: 7-11
Mar. 31. How Shall We Escape? .....Hebrews 12: 22-29

Glory Be to Thee

GLORY be to Thee, O Lord, glory to Thee, Creator of the light, Enlightener of the world. God is the Lord, who hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.

Glory be to Thee for the visible light: the sun's radiance, the flame of fire; day and night, evening and morning; for the light invisible and intellectual: that which may be known of God, that which is written in the law, oracles of prophets, melody of psalms, instruction of proverbs, experience of histories—a light which never sets.

—Lancelot Andrewes

Christian Perfection

IN the year 1764, upon a review of t whole subject, I wrote down the su of what I had observed in the followi short propositions:

(1) There is such a thing as perfectio for it is again and again mentioned Scripture.

(2) It is not so early as justificatio for justified persons are to "go on un perfection," Heb. 6: 1.

(3) It is not so late as death; for S Paul speaks of living men that we perfect, (Phil. 3: 15).

(4) It is not absolute. Absolute perfe tion belongs not to man, nor to ange but to God alone.

(5) It does not make a man infallibl none is infallible while he remains in t body.

(6) Is it sinless? It is not worth wh to contend for a term. It is "salvati from sin."

(7) It is "perfect love," 1 John 4: This is the essence of it: its properties inseparable fruits, are rejoicing evermo praying without ceasing, and in everythi giving thanks, (1 Thess. 5: 16), etc.

(8) It is improvable. It is so far fr lying in an indivisible point, from bei incapable of increase, that one perfect in love may grow in grace far swifter th he did before.

(9) It is amissible, capable of bei lost; of which we have numerous instanc But we were not thoroughly convinced this till five or six years ago.

(10) It is constantly both preceded a followed by a gradual work.

—John Wesley

The Top 20 of 1956

Timothy Eaton Memorial, Toronto	$56,219
St. George's, Toronto	45,103
Erskine and American, Montreal	45,000
Dominion - Douglas, Montreal	39,500
Kingsway - Lambton, Toronto	34,092
First - St. Andrew's, London	32,733
Deer Park, Toronto	31,366
Chalmers, Ottawa	28,687
Metropolitan, London	27,637
St. Andrew's, Westmount	26,418
St. Giles, Hamilton	24,750
St. Andrew's, Toronto	24,301
Bloor Street, Toronto	24,279
Central Church, Calgary	24,097
Trinity, Charlottetown	23,401
First Church, Hamilton	22,170
Humbercrest, Toronto	21,120
Trinity, Kitchener	20,748
Westminster, Winnipeg	20,200
Danforth, Toronto	20,010
	$591,831

Twenty Churches contributed $20,000 or more each, to the Missionary and Maintenance Fund in 1956

- By Conference, the Alberta Conference led in proportional increase—20.4%.
- By Presbytery, the Norway House Presbytery led in proportional increase—36.3%.
- Kenora-Rainy River and Prince Rupert Presbyteries had every pastoral charge over, and every Presbytery in the Church showed an increase over 1955.

But

- 483 Pastoral Charges gave less than last year and their smaller contributions decreased the M & M Budget by $47,881.
- Had these Charges given even as much as in 1955 we would have reached a total of $5,304,000.

H. E. D. Ashford.

THE UNITED CHURCH
OBSERVER

MARCH 15, 1957

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Richard Hosking

IN THE NEXT ISSUE

Hosking of the Y
By FRANK CHAMBERLAIN

At Norway House School
By E. L. HOMEWOOD

Observations

A LAY MINISTER on a northern charge where the snow piles high and the mercury falls low, says he liked the recent cartoon of the good folk digging the church out of the snow and complaining that the minister hadn't got the fires going either. He explains cheerfully that "I shovel the snow, light the fires, dust off the pews and whisk through the S.S. basement and am ready to teach a class by 11 a.m."

* * * *

● JUST AS WE WENT to press an announcement came in saying that the Rev. Donald Macintosh of New Waterford had been appointed Chaplain of Mount Allison University. We have a picture and a news item on it. This is one more reason why we think that church people should consider the merits of enrolling their sons and daughters in the universities of the Church. We don't know anyone we would rather see going to Mount Allison to make the influence of his own faith, personality and example felt on the life of the campus, than their new Chaplain.

* * * *

● THE MORE WE SEE of our church colleges, the more we think should be said for keeping higher education close to the church. We spent some time recently at Waterloo, a Lutheran College, associated with Western University, where incidentally there are more United Church pre-theological students than there are Lutheran pre-the's. It's an inspiring thing to see the young people at their morning chapel, evening prayers, in the SCM and IVCF groups, or participating, as they were in late February in religious emphasis week on the campus. We hope to have stories about both Mount Allison and Waterloo in issues to come.

* * * *

● THE EVENING SERVICE discussion which we sparked for an issue or two seems to be carrying on throughout the country. We will have more on it in future issues. We have coming up a good piece about the services in Newfoundland where they still have better crowds at night than morning; and Dr. John Short has responded to our request for comment. The old argument about the propriety of big ads and colourful topics in the newspapers still goes on. We note there isn't much criticism of a preacher who buys space in the newspapers and tries to be a little sensational as long as he doesn't succeed. One minister tells us that some years back he was sending his notice to the paper with the evening subject, "The Samaritan Woman at the Well." At the last minute he changed it to "The Girl with the Five Husbands," and instead of the usual 200, 500 attended the following Sunday at 7.

* * * *

● HUSBANDS WITH AMBITIOUS WIVES, and for that matter ministers doing a little marriage counselling may find rather helpful the advice of Mr. Daniel M. Eisenberg of Tracers Company of America. Mr. E. during the past 32 years has helped return to dignified domesticity some 79,620 wandering husbands. This is what he says to the girls: "Be glad you're married to an average man. Don't start wishing he were the boss or the man next door with a Cadillac. The husband who goes to work at 8 every morning, and returns at 5.45 every night and earns a modest pay check, you'll never have to worry about."

* * * *

● FLORIDA RETIREMENTS or Chaplains serving abroad may be responsible or maybe more missionaries are reading THE OBSERVER. We don't know which is responsible, but our foreign circulation, though not high compared with Canada has taken a jump. U.S.A. subscribers have increased in the past year from 305 to 409; readers in the British Isles have gone up too; but in all other foreign countries the 1956 increase was from 61 to 158. Of course it goes to members of the diplomatic corps, and we think that many Church people here are thoughtful enough to send the paper to their sons and daughters living abroad; and congregations take the trouble to send THE OBSERVER to service personnel, students, and church workers.

* * * *

● IT USED TO BE NEWS to hear about a minister who received an increase in stipend at the annual meeting, but it isn't any more, although occasionally we hear of someone who refused to accept the raise. The Trenton *Courier Advocate* recently told about a Picton Pastor who declined a $100 increase 75 years ago, on the grounds that the hardest job he had was to raise his stipend and an additional $100 would kill him.

Editorial

"Cost-of-Blindness"

A WORTHY appeal is being made on behalf of Canada's 22,000 blind persons for a "cost-of-blindness" allowance from the Federal treasury. It is based on the obvious fact that the blind person's handicap subjects him to peculiar costs.

For example: insurance premiums are much higher; many require personal assistance when they shop or travel; even their shoes wear out fast because they have to shuffle as they walk, and no matter how fastidious a sightless person is his cleaning bills may come high. One can think of many, many other financial penalties resulting from blindness.

There are allowances for blind persons in Canada now, but only about one in four qualifies for government aid. This is partly because as a group they have done so well to overcome their handicaps and find independence, dignity and useful work. They are a constant inspiration to those without apparent physical handicap who note how skilled they become without advantage of sight. In addition, they have been helped well by their own organizations, the Canadian National Institute for the Blind and the Canadian Council of the Blind. And the public, recognizing these things, has given warm support to such organizations.

The petition which will be presented by the CNIB and the CCB to Ottawa does not name a specified sum, but it does request that it be granted without a means test. The amount privately suggested is $10.00 a month. THE OBSERVER believes that the tax-payers of Canada will strongly support government action to provide such assistance, and urges that the request be granted.

PILGRIM'S PROGRESS

A LETTER in the correspondence column from the minister of Pilgrim Church, Hamilton, thanks those who sent messages of sympathy following the recent fire which gutted the church. It also conveys some news of the damage, and plans for the future.

Such letters of sympathy reflect the wide interest and concern of church people for the fortunes of specific congregations, especially when they have the tradition enjoyed by Pilgrim. But interest in Pilgrim's problem is indicative of more than goodwill and sympathy. For many other churches with buildings on commercially valuable down-town properties, in over-churched areas are worrying about their future.

They will wonder what Pilgrim's fact-finding committee will discover. Will it advise the congregation to restore the building on the present site, or build in a new residential area where a church is needed?

Can Pilgrim's rich memories be safe-guarded; can th small but faithful congregation be kept together; ca the fine traditions of Congregationalism so important t the United Church be perpetuated somewhere in a ne Pilgrim? Will the obvious advantages of re-locatio outweigh advantages of staying down-town? Is ther anything to be said for joining forces with another church for handing over assets to the Presbytery for extensio work?

We do not presume to advise Pilgrim's able an dedicated officials. They, with the advice of Presbytery will have to wrestle earnestly and prayerfully with thei problem. But many others with somewhat similar prob lems in the changing cities will watch with interest an sympathy for leadership from this historic congregatio

COLONIALISM 1957

THERE is a big difference between the colonialism o the 19th century when the British Navy ruled th waves, and this decade when the American dollar rule the world. Then there was no dream of world goverr ment, or at least no practical expression of such a drean The United Nations is the big factor in the modern worl and imperialistic and colonial policies must always b viewed against such a background.

Occasionally we hear from American friends, criticism of British colonial policies. We know that there wa much in British colonialism which was bad; is still ba But also there was a great deal which was good, an much today of which we may take note with pride.

We draw attention to two incidents on the world scen The Gold Coast has just achieved its independence an has come into the British Commonwealth as a fledglin nation. Half way around the world, Hawaii's dreams being admitted as the 49th state of the Union have bee frustrated again by Washington. In his State of the Unio address no mention was made of this by Preside Eisenhower. The anti-subversive committee of the Sena has been holding hearings about communists in Hawa and the Hawaiians believe that the investigation w timed to help block their hopes of statehood.

THE DISCIPLINE OF LENT

MANY significant things are happening within t United Church, ,and some are symbolized formality in worship, by more frequent communion, crosses ten to twenty feet high on new churches. So of the trends and fashions are good; others are mere prettying up. But one emphasis which is healthy is t recognition, particularly on the part of the young ministers, of the values inherent in the church year, a observance of the disciplines of Lent. Although we a not likely to bother with some of the superficials, gre numbers of congregations will seek to use Lent as a ti for discipline, and nurture, more fervent prayer a diligent use of the means of Grace.

OBSERVER

MARCH 15, 1957

In Editorial Argument

The Telegram and the Lord's Day

THE *Toronto Telegram* plans to bring out a Sunday paper on March 17th. If it proceeds against strong private rging to refrain, the Sunday edition will e on the streets late Saturday night. It ill be date-lined Sunday, and delivered om door to door by an army of newsboys unday morning before church.

It is probable that legal action will be ken and *The Telegram* will be ordered to ease. Such action should be taken; the rovince must give its permission.

The Telegram should be stopped; but ot for so-called Blue Sunday reasons. Ve are quite aware that a great many ersons, including staunch church members ill see nothing wrong in such a publishing nterprise. When we urge that the laws f this country be upheld, we may even e dismissed by thoughtless persons as abbatarian, narrow-minded and stuffy.

Not by Force

Canadian Christians have to look at this oth theologically, and as good citizens. he fact is, the Lord's Day is not the ewish Sabbath. It's the day Christians yfully celebrate the resurrection of their ord. Christians don't want to try and rce non-Christians to respect traditions ey believe in. Christians have to keep areful guard or they will appear pharisaical n this issue.

Christians read Sunday papers; most of em don't object to buying them on unday either. Many pay for their golf ames. Nor have they made formal bjection to the American Sunday papers eing sold on Canadian news-stands on unday.

In Victoria there is a paper which is istributed Sunday morning; and in oronto the *Globe and Mail* is on the treets Sunday night. The *Globe* does its ork Sunday evening; *The Telegram* will anufacture on Saturday, only the sale and istribution will take place on Sunday.

Why then pick on *The Telegram?*

The most serious reason is that the ublishers seem to be flouting the law. hen a little news-stand, a local drug tore, a private individual breaks it, that s one thing. But when a large and influenial newspaper, committed to the upholding f law, order and righteousness, appears to ct lawlessly it cannot be ignored.

The Victoria paper is a six-times-a-week proposition, and further it operated for decades before the Federal Act was passed. The *Globe and Mail* operates within the law, on a section of the Act which permits necessary work for Monday operations to begin late Sunday afternoon. But there are many infringements of the Lord's Day Act, for which there has not been prosecution. We understand from *The Telegram* that selling American papers, that television and radio operations which compete for their advertising dollar, are examples.

The Telegram has a perfect right to seek amendment to the Lord's Day Act, or even to have the Act abolished if it feels it interferes with business. It would receive some popular support, especially from those who have never considered what the Lord's Day legislation has meant to the Canadian people, especially the working people. Or *The Telegram* might campaign for permissive legislation as the Sunday commercial sports people did some years ago. We would oppose it, but we would recognize its right to do so. We understand Premier Frost has quite properly refused such permission.

The Telegram, which seems to think it can find a way through the law, implies doubt as to the validity of the Lord's Day Act. It might seek a test case. But it must remember this is no municipal bylaw; this is a Federal Statute obeyed by newspapers all across Canada. They don't test it with propriety in an operation of this sort.

Delivery Boys

The second flagrant thing is the plan to use great numbers of delivery boys on Sunday morning. Even if they used different boys there would be more excuse. But one thing the Lord's Day Act seeks to guard against is the seven-day week. It knows how important it is for family life. We are assured the youngsters will be through in time for church or mass. That boys with scruples against it will not be required to work; and parental objections will be acted upon. But wise people know what will happen; wise people like those in *The Telegram* circulation department!

When Sunday commercial sports were introduced to Toronto, a tragic by-product was the quick demise of the down-town Sunday School. The Rev. Ray McCleary of Woodgreen Community Centre lost scores of boys, and had to shift to a morning school with considerable loss. And now every Sunday afternoon little lads work from 1 to 6 as pin-boys on the bowling alleys.

This sort of thing makes it tough for the Sunday School to do its work.

We appreciate the fact that boys with consciences on the matter won't be required to work Sunday mornings. But the Sunday School is even more concerned with the youngsters who haven't such scruples, and whose parents don't care. We'd like them in the Sunday School classes, not tempted away to earn extra dollars.

The Big Bite

Canadians keep nibbling away at their traditional Sunday. Times have changed; church people have been careless; they have forgotten that the Lord's Day Act was designed to protect the liberty of the Christian and non-Christian to do pretty much as he wished on Sunday as long as he did not interfere with another man's liberty. It has come to be interpreted more and more as an Act which limits a man's liberty to do business and make a Sunday dollar.

Nothing much happens to the nibblers. But *The Telegram* now is trying to take a big bite. While we are assured that the responsible publishers of *The Telegram* no more want factories running, horse racing, and department stores open than we do, if *The Telegram* is allowed to operate seven days a week, the stores and factories can ask for the same privilege.

The Lord's Day Act came out of Canada's humanitarian concerns for the freedom of working people from Sunday labour. But these concerns were the result of a Christian tradition and conviction that the day of the Lord's resurrection is a good day to keep free from labour, and free for rest, worship and private enjoyment.

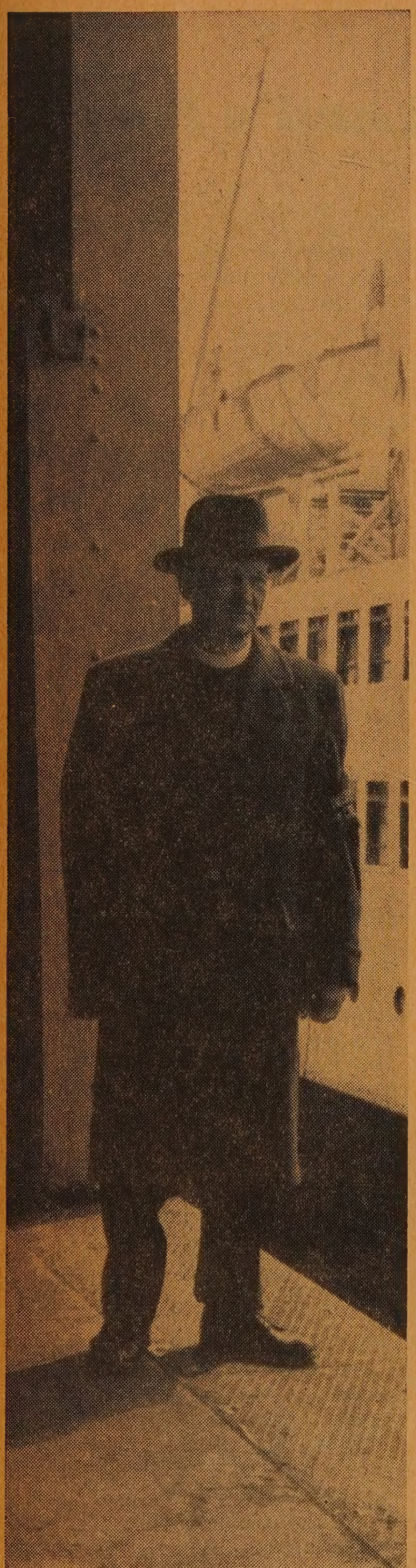
We think that Christians and non-Christians should unite to preserve the liberties of this day. Christian's don't want a Jewish Sabbath or a Puritan Sunday either. But they want Sunday to be free, different, and not business as usual.

If *The Telegram* doesn't agree, at least it should respect this law till it gets it changed — if it can. If *The Telegram* doesn't obey, the law should be enforced. ●

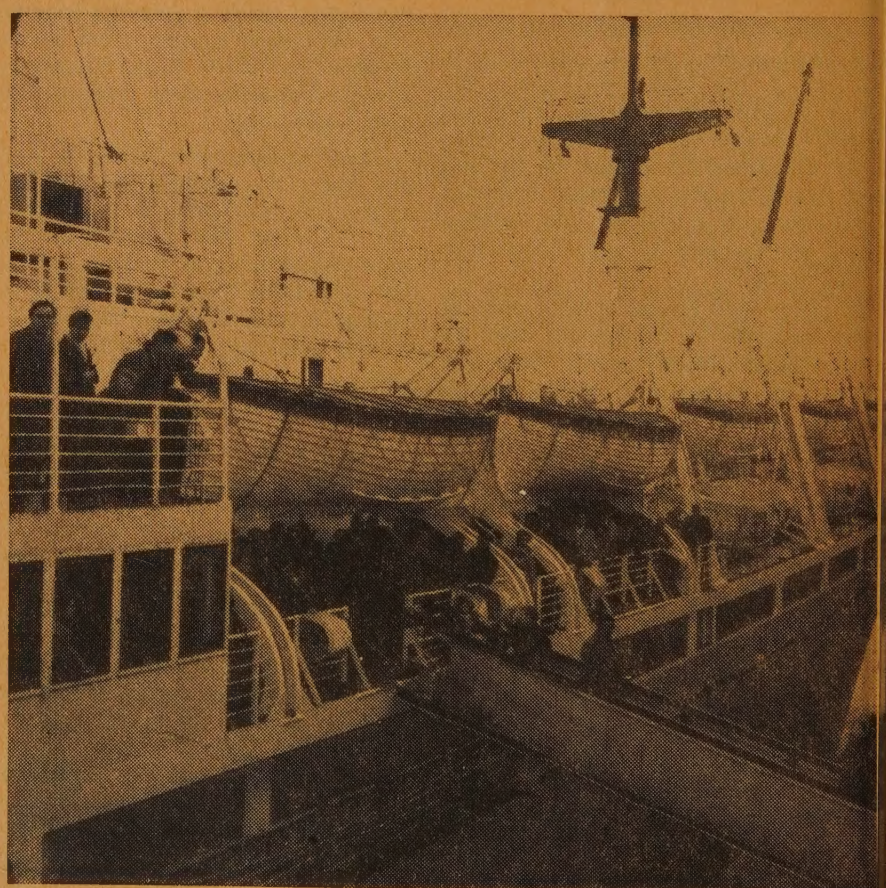
PORT

Over one million immigrants have come to Canada in the last ten years . . to help them with their problems has been Alex Murray's mission

Story and photos
by E. L. HOMEWOOD



Dr. Murray watches from dock . . .



. . . as immigrants start down gangplank of "S.S. Groote Beer"

HAPLAIN

TALL, lean Andreas Puschnig looked confused and disturbed. He fingered the maze of papers in his hand.

There were tickets for train passage and eeper berths for his wife, daughter and mself. But there didn't seem to be any rt of ticket that would get them meals the long train ride from Quebec City Toronto. What was worse, no one emed to be able to understand his plight.

Andreas and his family had just arrived om Le Havre on the *S.S. Scythia*. The ng, cold Wolfe's Cove immigration shed as a hive of activity as 500 immigrants ambered over long rows of suitcases to nd their own luggage.

The "United Church of Canada" armnd on the aging grey-haired man who proached him didn't mean anything to ndreas. But the smiling face above the erical collar assured him that this man ould listen.

Chatting away in German, the Rev. S. Murray, Ph.D., soon learned that ndreas had been charged $30 for train eals when he bought his tickets in ermany, but there were no tickets for em. "That's a job for the steamship nes' trouble-shooter," he explained, and ey were off to find the man who could ake the necessary adjustments.

It was just another incident in a day's ork for the energetic Port Chaplain, who mmutes between Montreal and Quebec the summer and Montreal and Halifax the winter to meet immigrants.

Earlier in the day there had been the erman woman in trouble evaluating a uple of cameras for the customs officer; d Dutch youths who had too much ggage to carry and didn't know what to with it; and dozens of people who were st happy to talk to someone in German, alian or French.

Dr. Murray is a familiar figure around e immigration buildings at Montreal, uebec City, Saint John and Halifax. ustoms and immigration officers doff their ts with a "Good morning, father," eeting; stevedores wave, security officers him pass without a glance at his pass he enters the dock area or boards a ship. He can be found on the docks early in e morning and late at night. The *S.S. omeric*, first of four boats we met in two ys, docked at Quebec City at 3 a.m. assengers started to disembark at eight clock, and Dr. Murray was there to welcome them. The *S.S. Groote Beer* tied up at 5 p.m. the next day, and it was almost midnight before the last weary immigrants boarded trains for Montreal and Toronto.

Within a 40-hour period, we had seen 2,583 immigrants from Europe pass through immigration and customs inspection to start new lives in Canada.

Work Starts Early

Dr. Murray's work starts long before these people disembark in Canada. Reports, and sometimes passenger lists, are airmailed to him by church representatives at Liverpool, Southampton, Glasgow, or Bremerhaven. Soon after the boat docks he goes aboard to check the passenger index book and record the names of passengers listed as Methodist, Presbyterian, Congregational, or just Protestant.

Then, with list in hand, Dr. Murray scrambles through the long lines of suitcases and bags to attach greetings to some of the luggage. First he slips in a 12-language booklet, opened at the appropriate page, and a single leaflet in the immigrant's own language. New Testaments or Gospels are sometimes added.

The only immigrants who don't get all this reading material are those from Britain. It seems that the British, especially the Scots, throw away the printed matter. "Scotland is pestered with tracts," one brawny newcomer explained. So Port Chaplain Murray attaches a shipping tag which simply says: "Greetings from The United Church of Canada—Congregational, Methodist, Presbyterian."

Only about 10 per cent. of the immigrants belonging to denominations which make up the United Church are greeted personally on the docks. Dr. Murray doesn't give them priority if there are others needing assistance. The German lad who didn't know what all the tickets were for was a Lutheran. The Dutch family who couldn't find all their bags belonged to the Christian Reformed Church. The group of Italians who just seemed confused about all the questions and inspections were Roman Catholics.

Over One Million

Just what proportion of Canada's 1,372,319 immigrants of the past 11 years has been Protestant is impossible to ascertain. But Dr. Murray reports that 1955

(*Over*)

Port Chaplain puts greetings on luggage . .

. . . explains tickets to German youth . .

. . . helps Austrian woman through Custom

• *For your Church*

• *For your Alma Mater*

how to choose a

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Dr. Murray sees Dutch family safely on Toronto-bound immigration train at Quebec City docks.

and 1956 were the only years in which more Roman Catholics than Protestants arrived.

One of the reasons many people believe Canada's immigration policy favours Roman Catholics is that they see only statistics of ship arrivals. Most of the Italian and German immigrants come by boat. Many of the 30,150 British Immigrants of 1955 came by air, and no statistical break-down is available. A large percentage of the newcomers from Great Britain are Protestant.

Immigration was back to average last year after the 1955 slump when only 109,946 arrived. It is estimated that over 150,000 immigrants were admitted—98,761 arrived in the first eight months. The broadening of the assisted passage scheme and the Suez crisis increased the flow from Great Britain. Late in December refugees from Hungary began arriving.

Most of Canada's post-war immigrants have come from Great Britain (367,705), Germany (159,207), Italy (135,156), Netherlands (114,777), and the United States (90,752).

About half of the immigrants arrive by air. So far, the church has been unable to get their names, addresses and religious affiliations. "The failure to secure them is the largest single lack in our work," Dr. Murray says.

But the Port Chaplain is already a very busy man. When Dr. Murray isn't pounding the pavement of docks and immigration buildings, he can be found padding around his Montreal office in bedroom slippers. He's making up forms with the immigrant's name, destination, and religious denomination. These are forwarded to the nearest minister or W.M.S. group with the request that they be visited and invited to the church.

After the Quebec and Montreal ports closed last winter, Dr. Murray made five trips to Halifax and five to Saint John to meet Italian and Greek immigrants. Returning to Montreal on the boat trains, he worked his way through the coaches chatting with the passengers and helping them with their problems.

He's had the help of two theologs at Quebec and Montreal for the past two summers. Between them, the Rev. Hanns Skoutajan and the Rev. Cornelius Bulzan, both ordained last year, had seven languages to help them cope with the immigrants' problems. W.M.S. workers, Louiza Mayova at Montreal and Aileen Ratz at Halifax also help carry a big share of the load.

But Dr. Murray is the church's only full-time Port Chaplain. He started on the job six years ago, after the pioneer of the work, Alex Maclaren, was moved to the Canadian Council of Churches to handle settlement of refugees. His linguistic accomplishments and his ability to communicate with Europeans despite a language barrier made him a natural for the job. As a result, his record as Port Chaplain has outshone his work as a Maritime pastor.

Dr. Murray comes from a well-known Maritime church family. His father, the late Rev. Robert Murray, held pastorates in Nova Scotia and Prince Edward Island. His sister, Dr. Florence Murray, D.D., has gained wide recognition as a medical missionary in Korea. One other sister and two of his three brothers are also medical doctors.

Port Chaplain Murray is due for retirement in two or three years, but chances are that he won't be returning to his native Nova Scotia. No one will say so officially, but it is likely that he will be still covering his waterfront beat after he reaches the 65 year mark.

Canada's immigration programme may have reached its peak in the early 1950's but it shows no signs of declining to any great extent. The port chaplaincy will be an important ministry for some years to come, and Dr. Murray's shoes are rather big ones to fill. ●

What Would I Do . . .

IF I HAD TWO MILLION DOLLARS?

PART II

. . . Invest in Teeners

says the Rev. Peter Gordon White, Editor, Sunday School Publications

Because our membership is increasing so steadily, and the value of a dollar decreasing so steadily; because $2 million —though substantial—would be only five per cent. increase on present total givings, one per cent. increase on church property value, I'd take this small but significant sum for investment in people. Not all the people. Just some 30,000 people presently within the church to a greater or lesser degree.

Who are they? The high school crowd. This is the narrow nexus between a half million church school pupils and a million church members. Yet this small group is at the decision-making period of life. They are asking the questions. They are intelligent enough, educated enough to grapple with mature responses to their questions. A concentrated investment here, through trained leadership, study scholarships and reading that is right for the adolescent, could influence the religious life of the nation profoundly in future years. The church could thus increase its real wealth, those within its fellowship more completely dedicated to God.

. . . Build Radio Station

says the Rev. C. H. Dickinson, Book Steward

I would invest the greater part of it in the most dramatic project possible in the field of Overseas Missions—a Broadcasting Station in Japan, or an Agricultural Institute in Africa or India. The Church at home will be strong only as it expresses its faith in fruitful enterprises in the most needy places.

I would reserve a reasonable portion of the money to provide an adequate increase in salaries for Teachers and Professors in Church Colleges and Universities. They appear to be among the least well paid servants of the Church.

I would set aside in a trust fund a substantial amount as an endowment for the encouragement and publishing of studies in the field of philosophy, literature and theology. A Church Publishing House is called upon more and more to perform functions similar to those of a University Press. Scholarly work in whatever realm requires to be subsidized. The Church has a great opportunity in Canada to give such assistance to worthy minds among its members who have something to say from the Christian point of view.

. . . Increase Student Aid

says the Rev. W. Harold Young, Secretary, Schools and Colleges

After I had recovered from the initial shock it is likely that my first thought would turn to some of the things that are needed in the work for which this Board is responsible. How we could use half a million dollars to endow permanently and thus increase our Student Aid! How significant the annual Interest on another half million would be in bringing about badly needed increases in the salaries of some of our professors! How tremendous would be the significance of a million dollars put into the physical expansion of some of our institutions as they prepare to meet the floods of students which will roll in on them within the next few years! The two million is thus gone in almost a single breath, but its significance in our work would be beyond telling.

However, on second thought, there would arise a picture of the similarly great need in the other Departments of the Church: Home and Overseas Missions facing such tremendous opportunities with inadequate resources; Church Extension urgently requiring enlarged support if this land is to be kept Christian; so many of our Senior Citizens living in uncomfortable and unhealthy surroundings when they deserve to be more adequately housed; the work with our Young People crying out for increased leadership in all its aspects; these are but some of the other urgencies confronting the Church to which, with all my primary enthusiasm for the work of our own Board, I could not be blind.

Therefore I think that, having gotten the cheque certified at the bank, I would pass it on to the willing hands of Dr. Mooney to be used as the authorities might determine for the benefit of the whole work of the Church in the confidence that, along with the rest, our Board would receive its share.

. . . Help Retired Ministers

says the Rev. H. G. Tuttle, Secretary, Pensions

If someone gave me $2,000,000 for The United Church of Canada, I would give one million dollars of it for Church Extension; that is, the building of new churches and manses. And I would use the other million to build homes for retired ministers and their wives at Albright Gardens in Beamsville, with special consideration being given to old-age and nursing care.

. . . Get More Missionaries

says the Rev. D. H. Gallagher, Secretary, Overseas Missions

I am sure that a two-million dollar increase could be used beneficially in the expanding programme of the Church—such as church extension, home missions, evangelism, youth programmes, education and publicity, and overseas missions.

In that area it could mean expanded services. At present maintenance of established programmes are more expensive with rising costs for travel, building materials, labour and equipment. Rehabilitation following war-time destruction has not been completed.

The normal increase for maintenance requires some $50,000 per year.

The indigenous churches need many more trained leaders, and specialists are required to assist them. Theological colleges need new buildings. More training centres with staff and equipment are needed. Church extension abroad is now limited for lack of funds. This church programme should have an increase of $250,000 in our several fields.

Doctors are needed in overseas hospitals. A new hospital requested for Korea will need doctors and other staff members. Health services must be extended to cope with widespread disease. The incidence of T.B. is alarming. A proper medical programme requires an additional $300,000.

A number of educational institutions are now being upgraded to meet government requirements. This is a costly process. Anticipated requests for aid from abroad will reach $250,000.

A growing programme of technical ser-

(Over)

vices helps the people to help themselves and assists in raising the standard of living. We need more personnel for this work, and an additional $150,000.

The Board of Overseas Missions has a present annual budget of well over a million dollars. An adequate and expanding service in other lands would require well over two million — and additional missionaries.

. . . Promote Evangelism

says the Rev. W. G. Berry, Director, National Evangelistic Mission

The National Evangelistic Mission in promoting the Church's "Mission to the Nation" during the next year could with great benefit to the Church and the work of the gospel spend the whole $2,000,000.

A T.V., Radio campaign of Evangelism, featuring religious drama, panel discussions and new experimental programmes for the Mission to the Nation	$500,000
The promotion of Conferences on Religion and Evangelism	100,000
Promoting Mass Missions free of charge thus removing the dollar sign on this type of work	200,000
Advertising Evangelism through newspaper and magazine, billboards and free literature	100,000
Administrative expenses in connection with this programme	50,000

These are all in the realm of practical need if the Mission to the Nation could be planned to make the impact on national life that it should. The other $1,050,000 I suggest could be spent as follows:

Church Extension	750,000
Homes for Senior Citizens	250,000
Schools and Colleges for Salary increase for professors	50,000
	$2,000,000

. . . Expand C. E. Work

says the Rev. D. I. Forsyth, Secretary, Christian Education

There is only one problem with that question and the problem is that the amount is so small. Of course, much of this amount could be used for Church Extension or expansion on the Overseas Mission field.

There is no doubt that the soundest investment which will bear the greatest interest is in the lives of the growing generation. The two million and much more could be spent in the field of Christian Education.

There is a vast increase in population and more and more children are needing Christian guidance and teaching. The future is coming in creeping across the carpets of our living rooms and the future belongs to those who will give the most attention to the children of our land.

Here are a few of the many things that might be done:

1. A Laboratory School experience for every minister of the Church
2. Training of Area Leaders
3. Workshops for Lay Workers
4. Sector Christian Education Week-ends
5. Training Family-Life Superintendents
6. Marriage Guidance Councils
7. A National Christian Education Camp Site
8. Subsidizing New Summer Camps
9. Responsibility for the Full Expenses of Christian Education
10. Additional Staff of two more Field Secretaries and four additional departmental Secretaries in the central office
11. Special Assistance for a three-year period in Church Boys' Work
12. Additional Buildings for Christian Workers' Centres
13. Television Programmes

But I must stop. Originally I had planned to spend only three-quarters of a million and leave one and a quarter million for the pressing needs of Home Missions, Church Extension, Evangelism and Social Service, Overseas Missions and Information and Stewardship. By now I have spent $1,350,000 and there are still many things on the list.

. . . Fight Tuberculosis

says Robert B. McClure, M.D., Missionary to India

Your letter asking how I would spend $2 million comes as a surprise, for even doing Red Cross work during the war that was the most that I ever had to spend in any one year. If you get the $2 million nobody would be more delighted to help you spend it I can assure you of that.

It can't be condensed to one sentence but I do think I can briefly state in a few paragraphs some things that need to be done on the overseas fields.

(1) *Increased Scholarships for Students* —These are not usually in the form of loans but are outright gifts. We want more of our students on the foreign field to go into those lines of service which count for so much for the church and the nation but that are less remunerative financially. Therefore we want to give them the training needed for such work. This is in outright scholarships. The success of these programmes in the past has been so great, the material available today is so promising and we have had so few failures that we feel this work should be expanded if possible.

(2) *Increased Technical Assistance*— The work that the missions can do is so different from that of big organizations like U.N. and Columbo Plan that we must not expect others to do the work that we are specially qualified to do.

(a) Handicraft teaching to hostel boys and girls in Christian primary schools. Not to make professional carpenters and tinsmiths out of them but to give them that training that they can use around their homes and their villages to make better homes and give a more abundant life to the villages. Money is needed for tools and teachers in such a training programme and a little money goes a very long way indeed.

(b) Technical assistance in the form of "village tool kits" so that one village will have one kit and all those who have learned to use the tools but cannot afford to buy them would have available tools for woodwork, tinsmithing and a sewing machine—at least one per village for both girls and boys. Thus those with handicraft training could "each one teach one" and bring a much more abundant and richer life to the village people.

(3) *Public Health Programme* — In nearly all mission fields T.B. and syphilis are public health problems that have a personal basis.

(a) Vigorous Anti-T.B. Programme for our mission hospitals with more or less standardized treatment. Three months treatment for each T.B. case with modern "miracle drugs" only costs $12.70 per patient for a three months' course in India. This is by mass buying and standardized routines and methods. For the India field we could in all our hospitals together take on, if the money were provided, 300 new cases per year with a good chance of clearing up and returning to active circulation 85 per cent. of the cases within six months. We can now do it only for Christians and for those non-Christians who can raise their own $12.70, and only about half of the cases can do so. The rest have to be turned away.

(b) T.B. Survey Programme—We have now surveyed 2,000 schools pupils, the most likely to have T.B. infection, in Ratlam, Central India. There are 9,500 pupils in that city. We should like to do the rest. We should like to do a similar job of work in other schools, in other districts of our mission field. We know how to do it and we know how much it costs for taking height, weight, tuberculin skin test and X-ray fluoroscopic screening of the chest with a full-sized picture of the chest of any who are not completely normal. All this at 21 cents per student. There are still, in Ratlam, 7,000 or so to be done, cost $1,500.

(c) T.B. Survey for Village People—While it is all very nice to do students in the city, the greatest challenge is to find the T.B. among the villagers. T.B. is no

(*Continued on page* 21)

THE FARMER'S HEART

By J. SHERIDAN BOLE

I CAN still see the farm kitchen and the helpless little lamb; and the man on his knees beside it, feeding it from a bottle. Somehow when I recall it I feel a rush of pride in this man who, as some would say, is only a farmer. . . .

I had driven out on a winter's afternoon in late February to George Thomson's farm with its big barn on the second concession and I found him in the kitchen with his wife, Martha. We sat and talked for a moment by the warm stove. I knew that George liked sheep and that it was the lambing season, and I asked, "How are the little lambs coming, George?"

George reflected for a moment, "I have thirty of the nicest lambs you ever saw. Would you like to see them?"

We followed the shovelled snow-path, skirting the high snowdrifts, to the barn. George led the way down a long narrow passage to the sheep-pen. There must have been over forty sheep and lambs there, and as we stood by the side of the pen one of the lambs, sturdy but somewhat smaller than the others, noticed us — or noticed George and bounded over to where we stood. George put his hand down inside the pen and the lamb immediately began to suck eagerly on the outstretched finger.

"That lamb seems to know you," I said.

And this is what George rather shyly told me:

One evening a week before he had been sitting in the kitchen looking over the farm prices in the paper. He was restless and quietly folding the paper he got up and said to Martha, "I think I'll slip out to the barn for a minute." From her ironing board Martha assented for she knew it was lambing time and that George was anxious about the little lambs.

It was storming outside and George had to fight his way to the barn with the snow swirling up into his face. Opening the door he heard the faintest bleat. Another lamb? He hurried along the passage to the sheep-pen and there he saw the newborn lamb, lying on its side. It lay very still with its dark legs stuck out across the strawy pen. Was it still alive? Swiftly he was down beside it, feeling for the beating of its heart. The wool along its side was cold and damp and rough to his touch. Slipping a finger into its mouth and finding a slight warmth there, George muttered, "Still warm; that's a good sign." Quickly he grabbed up some old bran sacks from under the stairway, wrapped them around the lamb, then gathered it into his arms and soon was out in the storm fighting his way back to the house.

Tenderly he laid it beside the stove and calling to Martha to warm some milk, he himself whittled a nipple out of a stick of cedar and having filled the bottle with the warmed milk, knelt down beside the lamb, the bottle in one hand. Then with the other hand supporting the animal's head he poured the milk into the lamb's open mouth. Some of it spilled out and ran on to the floor but some trickled its slow way down the open throat. The bottle empty, George paused and then gently moved the lamb, its eyes now shut, closer to the warmth of the stove.

More warmth, more milk! He was on his knees again and soon the milk began to feed its warmth and strength into the little body. The heart beat grew stronger. For more than an hour beside the kitchen stove that winter evening George fought for the life of that little lamb and having done all he could do, he placed it behind the stove on a piece of old carpet and left it there for the night. Would it live or die?

It lived! In the morning when he came downstairs the little lamb was already struggling to stand on its unsteady legs. Later in the day he took it gently into his arms, carried it to the barn and restored it to its mother, who nosed it and then accepted it as her own. No wonder the lamb came running so eagerly and so knowingly to George that winter day as we stood together by the sheep-pen! . . .

It was only a lamb, and one lamb more or less isn't much in the way of profit or loss to a big farmer like George. But to George farming is more than dollars and cents. Somehow he feels himself in league with the compassionate Creator of all life, and even one lamb is precious. He is a farmer because he has the farmer's heart and was born to be a farmer. ●

Harold M. Lambert photo

ABOUT CHRISTIAN BURIAL SERVICES

Sunday funerals aren't good . . . cremation is all right . . . eulogies have no place . . . fees aren't expected by minister or church . . . ministers should bury non-Christians when asked . . . excessive expenditures are deplored . . . simplicity is in order . . . the church is the best place, if possible. These are things the Committee on Faith, after two years' study, says about funeral customs

IN a Christian funeral service, adequately conceived and conducted, these things are done:

The deceased person is commended to the continuing love and mercy of God and his body reverently committed to the ground, the sea, or to be cremated.

The comfort of the Christian faith is offered to the bereaved family and to the whole fellowship.

The living are called to make a strict examination of their life's loyalties and work, in order that they may dedicate themselves anew to those spiritual realities which death cannot dissolve.

The burial of the dead is for the Church an act of worship. There will always be a proclamation of the Word of God through the reading of the Scriptures, especially those passages which set forth the gravity of life and death, the redeeming love of God in Jesus Christ, His judgment and His mercy, and the sure and certain hope of resurrection to eternal life through our Lord Jesus Christ.

The Sermon

There may, or may not be a sermon. Some, following ancient precedent, regard a service of scripture reading and prayer as complete without a sermon. Others consider that some further words of comfort and hope ought to be spoken. When a sermon is preached it should set forth the love of God in the redemption of mankind through our Lord Jesus Christ. Reference to the departed may be made within the context of this proclamation of the gospel, or in a prayer of thanksgiving, as a witness to the grace of God, and for example and encouragement to others in living the Christian life. Apart from this, eulogy has no place in an act of Christian worship.

Moreover, in a funeral service there will be the response of the believing congregation to this word proclaimed which will take the form of prayers of praise, penitence and thanksgiving. Special prayers of intercession will be offered on behalf of those who mourn, together with prayers of petition and supplication for all who are present, that they may be strengthened by divine grace to fight the good fight of faith until the end of the earthly pilgrimage. Such music as is used should be in keeping with these suggestions. The form of the service is the responsibility of the minister. *The Book of Common Order* and *The Hymnary* contain appropriate materials.

For Non-Christians

When a minister is called upon to bury one who is outside the Christian fellowship he should not refuse, as long as the opportunity is given to witness to faith in God through Christian worship. For it may well be that in the presence of the mystery and finally of death, the hearts of mourners will be prepared in a special way to receive both the lively Word of the Gospel and the ministry of those whose compassion for all who suffer is born of the love of Christ. In these cases particular care should be taken to make clear that the Christian hope is in Jesus Christ, and that the promise of God is for those who by faith are joined with Him.

Practice and Conduct

The suggestions which follow are made to assist ministers and people together to carry out the intention of our faith through this ministry at the time of the burial of the dead.

1. It is the duty of each pastoral charg to ensure that Christian burial is availabl to its members, and that it is carried ou with dignity, reverence, and in accordanc with Christian principles. The responsi bility for this belongs to the Session, bu in practice it will be discharged by th minister. Therefore, the minister shoul be consulted *before* any arrangements ar made for a funeral service.

2. Christian people should discuss freel with one another and with their ministe while they are still in good health, thei convictions and wishes concerning deat and burial. Otherwise, those most inti mately concerned will be compelled, at time of acute suffering, to undergo th additional emotional strain of discussin details and making decisions concernin the funeral.

3. Christian burial should be a con tinuation of a ministry begun before death In any case of serious illness the ministe should be notified and given the oppor tunity to visit the sick person. If th minister has not been in close relationshi to the family, nor been in attendance upon the person prior to death, his help should be sought immediately, before definite arrangements have been made for burial.

4. The form and conduct of the funera service are the responsibility of the min ister of the congregation of which the deceased person was a member. He may invite other ministers to assist him if this is requested.

5. The proper place for a funeral service is the home church of the deceased person However, Christian worship cannot be limited to church buildings. Practical considerations and particular circumstances may make it necessary to use a private home or a funeral chapel, or some other convenient place.

The forty-one member Committee on the Christian Faith is at present engrossed in a study of "The Doctrine of Last Things including the Return of our Lord in Glory, the Last Judgment and the Consummation of All Things," and hopes to report its results 18 months hence.

6. Funeral services should not be held on Sunday. The Lord's Day is a day of worship and rest for the undertaker, his assistants and the others involved. Moreover, such services often interfere seriously with the regular worship and work of the Church on that day.

7. The body, which has been the temple of the spirit through life in this world, is worthy of respect, and should be so treated after death. However, the Christian funeral service commends the departed to God, and calls upon the bereaved to lift their thoughts above their concern for the

arthly body to a new relationship within he communion of saints. Elaborate and ostly devices to restore a life-like appearnce to the body have no place in Christian ractice. The body should not be displayed n an open casket during and after the uneral service. The casket should be losed before the service begins, and hould not again be opened.

8. In life a person's worth is not neasured by the abundance of the things ie possesses. In death his worth is not to e calculated by the extravagance of his uneral or the elegance of his tombstone. Christian burials ought to be as simple s possible. (Excessive expenditures on laborate caskets, vaults and headstones re to be deplored. People should be on guard against being moved to commit hemselves to such expenditures in a time f emotional stress.)

9. The ancient custom of the use of a uneral pall at services in a church or hapel might well be revived. A pall is a uitable plain cloth completely covering he casket, and placed over it before the ervice begins.

10. The desire to pay tribute to the departed and to give this tribute tangible orm is entirely right. It should not be assumed, however, that flowers are the only suitable form for such a tribute. Friends and acquaintances of the deceased person should be given the opportunity to contribute, as an expression of sympathy and respect, to benevolent funds of the church, to worthy charities, or towards a suitable memorial. Such gifts should be appropriately recorded for the information of those concerned.

11. Neither churches nor ministers charge fees for funeral services, nor should members feel constrained to offer such fees.

12. The custom of having family friends act as pall-bearers is commended. Professional pall-bearers should be employed only when special circumstances make it advisable.

13. No other rite or ceremony should be permitted to intrude upon the service conducted by the Church.

14. The Church's ministry is not completed at the time of burial. The bereaved family should be supported by prayer, and by such other practical expressions of Christian concern as may be necessary or helpful.

15. There are occasions when Christian burial is not possible. Those whose relatives or friends have not had Christian burial, or whose bodies, by reason of accident or war, have not been recovered for burial of any kind should not on that account have any fear for their well-being. In such case it is fitting to hold memorial services.

This statement of the Committee on Faith was received by the 17th General Council, given general approval and commended to congregations for study and guidance.

Mrs. Henderson with refugee friends in Bournemouth clothes

The Angel of the Frontier

By JOHN SHORT*

IN Bournemouth, England, there lies on a bed, encased in plaster of Paris, a slip of a woman who is known in Austria as "The Angel of the Frontier."

When Mrs. Margaret Henderson, a British subject of Austrian birth, long resident in England, heard of the plight of the Hungarian refugees, knowing the frontier intimately she immediately collected all the blankets and clothes she could find, packed her car, made her way to Southampton and set sail for France. She motored all the way to Austria, driving through the night. Having contacted the refugee organization set up there, she made her way to the frontier, and by sheer force of an indomitable will and a great courageous heart, was able to secure accommodation in three different localities near the frontier for the reception of refugees. In one place she woke up the †"maire" of the village in order to achieve her purpose.

Then she set out for the frozen and muddy fields of the frontier and collected the refugees who were seeking to escape from the communist terror. The men were sent on to the main reception centres further inland. The women and children were cared for at those on the frontier opened by Mrs. Henderson. Often these refugees were footsore and ill. Mrs. Henderson says she saw some heart-breaking sights which haunt her dreams as she lies abed in Bournemouth. Some had broken ankles. Children had been given narcotics to keep them asleep and prevent their crying in the night and attracting the unwelcome attention of the Hungarian guards. Often they had to be slapped back into consciousness again, they had been so heavily drugged.

In frontier centres, with willing volunteers to help, these poor refugees were bathed and clothed and fed and then sent on to the larger reception centres. There were many close brushes with deadly danger but Mrs. Henderson surmounted them all. She became known in Austria as "The Angel of the Frontier" for her courageous and unselfish Christian work.

One day, motoring along an icy road from an incursion to the frontier, her car skidded and she suffered two or three fractures of spinal vertebrae. It was at first reported in the Austrian press that "The Angel of the Frontier" had been killed. Fortunately this was not the case. Mrs. Henderson received kind attention in Austria, was encased in plaster of Paris and flown home to Bournemouth by the Red Cross organization and is now recovering from her injuiries.

In her last letter to Mrs. Short and me, she writes that although she is no "pin up girl" in her present condition, she is longing to return to her work of rescue. She adds, "I'll give those Communist guards a few more headaches yet."

**As told in a recent sermon on Courage in St. George's Church, Toronto.*
†Mayor.

Rev. J. A. Davidson

Rev. E. G. Smith

Roman Collar

Mrs. J. Shilton

• Those Divorce Laws

Ad Lib

By J. A. DAVIDSON

RECENTLY, in a speech before the Medico-Legal Society in Toronto, Sir Alan Herbert, the man who as an M.P. before the war almost single-handedly brought about a reform of divorce law in Britain, said with respect to our divorce laws, "apparently ten minutes of adultery here is thought to be worse or more important than three years of desertion or a lifetime of cruelty." Sir Alan has sharply underlined the ambiguousness of our divorce laws.

At the risk of being misunderstood and charged with faithlessness and moral turpitude, I suggest that the time has come for a broadening of divorce law in Canada. In the laws of all provinces except Quebec the principle of divorce is accepted—but we insist that only adultery (and, in Nova Scotia, cruelty) is grounds for divorce. Can it be said, as some critics have said, that our laws actually encourage adultery where there is no desire to commit adultery —or at least a reasonable (i.e., judicially acceptable) facsimile? Would a liberalizing of our divorce laws along British lines decrease the protection to "the sanctity of marriage" which it is alleged our present laws afford? Does the denial of divorce to those who have been deserted and those who have suffered great cruelty from their marriage partners bolster marriage's sanctity?

There are great dangers, of course, in the extension of grounds for divorce. It can be said, and with some justification, that rigorous and narrow divorce laws do encourage the partners in some crumbling marriages to work hard at re-building. And no doubt divorce laws that are too broad and too easy do tend to engender a casual approach to marriage, that let's-try-it-for-a-while-and-see-how-it-works-out attitude that makes for what has been called "serial polygamy." But we don't have to jump from the Canadian system to, say, the Nevada system. We would do well to study British divorce law and practice and consider how similar law and practice could be established in our country.

I am in no way challenging the right of any Church or religious fellowship to lay down for its members the strictest rules with respect to divorce—that is a right which should be strenuously defended. But I do question the right of any Church to attempt to impose its rules on society as a whole. Our present laws seem to be an untidy and reluctant compromise between certain ecclesiastical principles and public sentiment. Of course, attention must be paid to groups in society which are uncompromisingly opposed to divorce — but attention must also be paid to large numbers of people whose views on divorce are not so rigorous. It is one thing to legislate for a particular Church's membership; it is quite another thing to legislate for a whole province or a whole nation. Relevant here are the words of the eminent political philosopher, R. M. MacIver: "It is a confession of failure when, mistrusting its own moral powers, the church appeals to the state to coerce those whom the church itself cannot persuade."

Elton Trueblood put the problem of divorce in a wholesome perspective when he wrote, "there are situations in which it is right to advise divorce not because divorce is good but because the alternative is so bad." Surely he has propounded there a valid principle of social ethics. A liberalizing of our divorce laws, along British lines, would be better protection for the sanctity of marriage than our present adultery-only rigorism with its attendant hypocrisy and unnecessary suffering.

• "Que Sera Sera"

Whatever Will Be, Will Be

By E. GILMOUR SMITH

YOU have been listening to these words on the radio, and perhaps singing them. But do you believe they are true? Many people do. The ancient Greeks believed in the three fates who were ever busy weaving a web for each life. Thousands of people today study Astrology magazines, superstitiously believing that events in life are controlled by the movements of planets and stars. Even in the Christian faith the doctrine of pre-destination and election in its rigid form has come very close to fatalism. Thank God we proclaim the gospel today with no such reserve — "Whosoever will may come," and "Him that cometh to me I will in no wise cast out."

A modern form of fatalism known as determinism, has built up around the two basic influences of life — heredity and environment. Heredity is the inheritance from our ancestors, the total potential with which we start life. Environment is the sum total of those influences which bear upon us in our life's setting. The baby has no choice or responsibility for his lot in life. It may be a slum; or it may be a comfortable home. It may mean birth into the life of a primitive tribe in the jungles of Africa, or to an inheritance of the culture and knowledge of western Europe. A low type of environment tends to produce the criminal and the prostitute, whereas a Christian home tends to develop worthy citizens and loyal Christians. We dare not underestimate the importance of creating the most favourable environment possible for the nurture of life in home and community.

Determinism, however, is only a half-truth. Given a certain heredity and environment, a definite kind of person is likely to be produced. Where then, is it just to hold the individual responsible? Is there a sort of modern, scientific predestination imposed on the person? Fatalism is both a doctrine of despair, and at the same time one which can be very comfortable. It absolves the individual of any need to feel guilty; confession of sin becomes meaningless, if not impossible.

Jesus said, "To whom much is given, of him will much be required." That confronts each of us with responsibility. As human beings we have the power of choice. We can decide what qualities of our heredity we will develop and what ones we will suppress. In our environment there is much of both good and bad, and we must choose. From that responsibility there can be no evasion. •

• Knox versus Burns

As I See It

By ROMAN COLLAR

SCOTS are considered half-cocked about the Ayrshire bard. Of course, they might well be for none is quoted more and oftener than Burns in January, at least. Give Burns what he confessed, and what others have written about him, his prophecy about a better world, when "Man to man . . . Shall brothers be . . ." is repeated with unrestrained enthusiasm as if he were the first to foresee the day, as if there had been no Isaiah, no Plato, no Augustine.

Mind you, I am not blaming the January fervid orators; if I did, I'd be censuring myself for my activity in that direction. The "brothers be" expression was made at a time when it was greatly conspicuous by its absence. The "Foreign" Missions idea was just struggling for expression, and societies for the reclamation of the wayward and lost were still unborn. A Scotsman named "Andy" quoted in the Ayr *Advertiser*:

"Whatever religious freedom was enjoyed by Scotland today was due more to the efforts of Robert Burns than of John Knox."

There's our *pièce de résistance,* and this by an impassioned defender of Burns at one of those happy, haggis-tasting, bagpipe-skirling, dinners. We admit freedom to say what one likes provided it is not anti-state or blasphemous, and will admit the truth of "Andy's" words, except for this important caveat, namely, that religious freedom was won, or set in motion, long before he "first began to be that various creature man." (Burns). Surely, no historian would ever have made the antithesis! Maybe the haggis was the cause.

It's about time to say a kind word of Knox. He has been handled a bit roughly in an unhistorical movie, about which I wrote protestingly a few years ago. It is too bad that a *Scot* should raise this new issue.

We need to be reminded of Froude's well-authenticated observation that the Reformation would have been overthrown among ourselves but for the spirit which Knox created. It would be well, too, to reflect upon what the publishers of Lord Eustace Percy's *John Knox* say: "He (Sir Percy) shows us Knox against his uneasy background, Scotland and England caught in the disturbed currents of the Continent, where mediaeval Christendom was at an end, and no new order had yet emerged from the chaos of creeds and philosophies. . . . Knox became, if not the leader at least the inciter of a revolution." That revolution was primarily *religious,* and religious freedom is basic to all other freedoms.

Stewart Mechie in *"Life and Work"* says that Knox stood for "two great Calvinistic principles—first, that the Church must be free from the control of secular authorities to order its affairs in the light of Scripture, and second, that the will of God covers all human life and is to be served by the work of the State as well as by the work of the Church, by social righteousness as well as by pure worship and earnest personal conduct." For these freedoms he fought valiantly his Queen, her courtiers, and prelates. To him the world owes much.

We would remind "Andy" that, unlike Knox, Burns was *not* shot at because he advocated civil and religious liberty, that he was *not* driven from Scotland by his passion for Christ, that *never* was he threatened with violence many times for the same cause, that he *never* went through the misery of the French galleys, *nor* was a prisoner, Christ's prisoner in bonds, that *never* did he defy rulers for the Gospel's sake . . . !

This is not to strip Burns of the glamour that is his as a poet and song writer. He has glory there and to spare. We are but saying that Burns had but little to do with religious freedom; Knox had, and plenty.

• Working Mother

Prudence in the Parsonage

By JEAN SHILTON

MOST of us mothers who have had small children in our homes during the past nine years have become well-acquainted with the voice of Dorothy Jane Goulding, originator and broadcaster of CBC Kindergarten of the Air. When I heard that she was the mother of five children, all born within the lifetime of the Kindergarten programme, I decided that she must surely be a sort of super-woman. It would be interesting, I thought, to find out how she manages her life and I made vague plans to call on her some time in her quiet, comfortable CBC office.

I finally met her, quite unexpectedly, over a cup of coffee in my own living-room one August morning. The day before, her husband, William Needles, had left for Edinburgh with the Stratford Players, leaving her alone on their summer farm with the five children, a dog, a garden, chickens and a station wagon. She accepted her situation calmly enough, although she confessed that the thought of her husband being so far away for so long did give her an uncomfortable feeling at times.

The retinue of domestic servants which I had imagined must be the key to her success had certainly not followed her to the farm. Even in the city while she was writing and broadcasting, she assured me with a friendly smile that she managed her own home with the help of one woman for part of the day.

Instead of escaping to a nice, quiet haven at CBC headquarters, and preparing her programmes there, she works in a doorless room at home. All the household confusion takes place around her, but the only part of it that she finds distracting is conversation directed toward her. Also, she once had a helper who sang "Beautiful Isle of Somewhere" while she did the ironing, and Mrs. Needles found it just about impossible to compose kindergarten tunes while that was going on. Otherwise she can ignore almost anything.

She does her writing and broadcasting to satisfy her own creative urge, and not because it is making her wealthy. Almost all the money she has earned has been used to buy labour-saving devices for her home and to pay for domestic help.

She realizes that the double role of career woman and mother is not yet

(*Continued on page* 21)

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. Is it unconstitutional or undesirable for an individual to be a steward and elder at the same time?

A. Not unconstitutional, but often undesirable.

Q. Must a church treasurer be a member of the Committee of Stewards?

A. ". . . stewards shall elect annually from among its members . . . a treasurer," says the *Manual.*

Q. If the Committee of Stewards elects a Treasurer does the official Board have to approve?

A. Not that we can discover.

Q. Is it correct that a representative to Presbytery must be a member of the Church?

A. Correct.

Q. Since when does a person have to be a member of the United Church to be elected a steward?

A. Since no time. Adherents may so serve, if elected.

Q. Does the United Church believe in praying people out of purgatory?

A. It doesn't believe they are in purgatory.

Q. Do you remember deceased loved ones in your prayers?

A. Yes.

Q. Does such "remembering" constitute praying for the dead?

A. It may to some. But prayers may "go beyond" remembering.

Q. Which is correct, "Our Father who (or which) art in Heaven?"

A. "Who" is the one found in United Church liturgies.

Q. Should not a minister announce his Scripture text at the beginning of his sermon?

A. We suppose so. Sometimes he hasn't got one. And we have heard good sermons when the text was held to the last.

Q. What is the significance of an Honorary President and Past President of the W.A. and the W.M.S.?

A. Neither of these organizations recognizes the position of Honorary President. But many organizations have one. It means just what it says; it's an honour without responsibility and with little privilege. Immediate past presidents are members of the executive.

Q. Are United Church ministers the only ones who will perform marriage ceremonies for divorced persons?

A. No. Numerous clergy in most Protestant Churches try to judge individual cases on their merits.

Q. Isn't it wrong for the minister to invite "everyone" to partake of the Lord's Supper?

A. The invitation in the *Book of Common Order* which says, "Ye that do earnestly repent of your sins and are in love and charity with your neighbours and intend to lead a new life . . ." seems adequate. It means that sometimes a non-member might feel very welcome, and perhaps a member in good standing would feel like going away to prepare himself."

Q. Is it not proper for a minister to tell his congregation beforehand that he plans to be away and a supply will be in his pulpit?

A. Quite proper. Inadvisable though if he's a good preacher, if his supply isn't, and his congregation is human.

Q. Who sponsors the programme "Eventide" from Vancouver? Who reads the script?

A. There is no sponsor; the script is read by a staff announcer.

Q. What does the United Church mean by everlasting punishment? Does it believe in a personal devil?

A. These and many more similar questions are being wrestled with by the Committee on Faith right now, and a publication is planned. They will probably be wrestled with again a few years' hence. All we can say is there is a great deal of difference of opinion from humblest member to most learned professor.

Q. Why have so many churches dropped the mid-week prayer meeting?

A. Because the people didn't attend.

Q. We hear various estimates of church-building in the United Church. How fast are they going up?

A. A new church or church hall is completed about every third day.

he Diary of a Bible

ANUARY 15: Been resting quietly for a week. The first few nights after the rst of this year, my owner read me gularly, but he has forgotten me . . . guess.

February 2: Clean up. I was dusted with her things and put back in my place.

February 8: Owner used me for a short ne after dinner . . . looking up references. e had an awful time finding me, though was right there in my place all the time. ent to Sunday school.

March 7: Clean up. Dusted and in my d place again. Have been down in the wer hall since my trip to Sunday school.

Sufficient Unto the Day

"There are two days in a week about which and upon which I never worry," said Robert J. Burdette. "Two carefree days, kept sacredly free from fear and apprehension. One of the days is Yesterday, and the other day I do not worry about is Tomorrow."

April 2: Busy day. Owner led league eeting and had to look up a number of ferences.

May 5: In Grandma's lap again all ternoon. She is here on a visit. She let teardrop fall on Colossians 2: 5-7.

May 6: In Grandma's lap again this ternoon. She spent most of her time on rinthians 13 and the last four verses of e 15th chapter.

May 7, 8 and 9: In Grandma's lap every ernoon now. It's a comfortable spot. metimes she reads me and sometimes she ks to me.

May 10: Grandma gone. Back in the l place. She kissed me goodbye.

June 3: Had a couple of four-leafed vers stuck in me today.

July 1: Packed in a trunk with clothes d other things. Off on a vacation, I guess.

July 7: Still in the trunk.

July 10: Still in the trunk . . . though arly everything else has been taken out.

July 15: Home again and in my old ace. Quite a journey, though I do not see y I went.

August 1: Rather stuffy and hot. Have o magazines, a novel, and an old hat on of me. Wish they would take them off.

September 5: Clean up. Dusted and set ht again.

September 10: Used by Mary a few nutes today. She was writing a letter to friend whose brother had died, and nted an appropriate verse.

September 30: Clean up again. ●

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> *or, "All the rest and residue of my estate, I give to The United Church of Canada."*

A PARTICULAR part of the Church's work may be supported by adding a qualifying phrase, for example,

> *"I give to The United Church of Canada the sum of..... dollars for Home Missions."*

TO PERPETUATE the memory of a loved one, a clause in the Will might read:

> *"I give to The United Church of Canada the sum of..... dollars to constitute the Edward Smith fund. Interest only on which shall be used annually for the work of the .....Board."*

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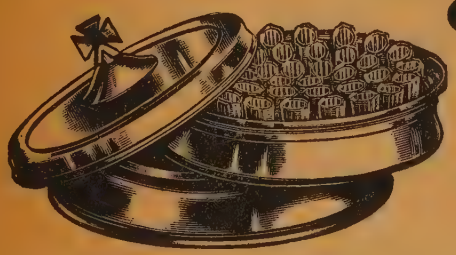

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Letter from Africa

God in Rhodesia

By WILLIAM HINCKS*

It was a wet December night as I drov my African companion to his home alon the mud road. He was a catechumen an something was deeply troubling him.

At last with great courage he told m that a sinful passion had taken hold o him. It was eating away at his heart. H was ruling his thoughts day by day. H knew that it was wrong but how could h escape? There was no real joy in his life

I stopped my car in the African town ship near his home.

"Let us look at the Bible."

We turned to James 4: 7 and read i Bemba, "Submit yourselves therefore t God. Resist the devil, and he will fle from you."

And turning to Isaiah 53: 6 we sa that God had laid on Christ "the iniquit of us all." Christ had borne this African' sinful passion at Calvary. "It is finished.

"Do you believe that Jesus has take away your sin?"

"Yes."

"You no longer have to bear it?"

"No."

I encouraged this seeking soul to pra aloud. Then in Bemba he called out i prayer for Christ, thanking Him for bear ing his burden of sin at the Cross.

As he prayed, simultaneously we both experienced a great blessing of the Hol Spirit. To me it was like a spiritual swor entering my body.

The African was so overcome by th presence of the Holy Spirit that he fel ill, and he hurried out of my car into th night.

When next I saw him his face shone Jesus had completely delivered him. Th sinful passion had entirely left him. H was free!

A few weeks later he expressed to m a desire to enter the Christian ministry His qualifications are excellent.

Our God is a wonderful God!

**The Rev. Wm. Hincks is a missionary i the Copperbelt Mission of Northern Rhodesia.*

IGHT TB

(*Continued from page 12*)

mere city disease but is playing its eatest havoc in the village where unsani- ry housing and crowding make "rural ims" where there should be clean, airy uses. We could, with the present paratus and staff do 10,000 people in one ar in such a survey—cost $2,100.

(d) Syphilis Diagnosis and Treatment ampaign—This disease is one of the "Big our" of the Killers of India. Little is ing done about it by any government ogramme. Our mission hospital is in a sition to set up a demonstration diag- stic and treatment scheme. The survey ould be made of 10,000 villagers at again cents per person — total cost $2,100. en treatment costs about $2.70 per rson when that is found. We have the iracle drugs" and the "Magic bullets" today but let us use some of these ere they are most needed.

RUDENCE

(*Continued from page 17*)

ceptable to many people. Friends who y to her, "I think you are wonderful but just couldn't do it myself," are really ying, "And I don't think you ought to doing it either!" Mrs. Needles feels at other mothers often spend as many ours a week on social and charitable tivities as she spends on her job. Because ey receive no pay for their activities, ey likewise receive no criticism. She herself has sacrificed entirely any social life for herself.

That is how Dorothy Jane Goulding manages to broadcast daily and to look after a home and five children at the same time. In case you might conclude that she has given up the Kindergarten programme this year because she no longer has time for it, let me assure you that she has given it up only because, after nine years, she no longer finds it a creative outlet. In her spare time during the summer she was working on the scripts for a series of school broadcasts. "They say," she philosophized, "That if you want to do something badly enough, you'll find a way to do it."

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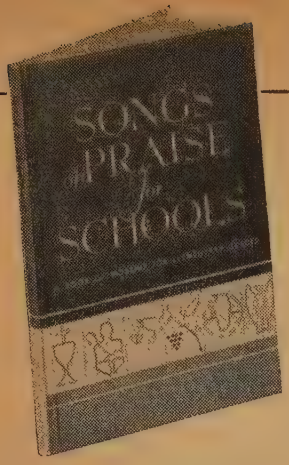

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

WE have been reading about an eight-week pilgrimage for the Great Book Semina in Europe this summer. It sounds most interesting. A selection of the world classics will be read each in an appropriate setting—Virgil in Rome, Calvin in Geneva Proust in Paris, Chaucer in Canterbury, and the "Odyssey" while crossing the wate which Homer's warriors sailed. Other authors to be studied include Plato, St. Augustin Dante, Machiavelli, Shakespeare and Rousseau. . . . Prof. Cousland's enthusiast review of *Songs of Praise for Schools* has come in and appears in this issue. . . *The Background of Passion Music* would seem appropriate at this time. Dr. Osborne's review of it follows. . . . A new book, *Prayer Can Change Your Life,* has just come in It is, according to the publisher's introduction, "the story of an unusual scientifi experiment that applied the methods of modern psychology to the study of prayer" . . . It will be reviewed shortly.

The Background of Passion Music

By Basil Smallman. (Toronto: The Ryerson Press.) $1.75.

Reviewed by S. L. Osborne.

The eighteenth-century Passion Music of Bach was not a totally new creation: it had its genesis in productions of lesser men who had been writing Passion Music for at least three hundred years before Bach. Even prior to that, Passion plays had been nurtured by the Church; as early as the fifth century they were being presented in the Church and occasionally to the accompaniment of music.

Basil Smallman, a lecturer in Music at the University of Nottingham, has presented the fruits of a careful study of the Passions of Bach in relation to their historical background. In a lucid, and at times entertaining, style he quickly carries the reader through a brief historical survey of the early miracle plays, the transition to Passions with music during the Renaissance, and thence to Bach. Thereafter he deals with the various techniques and forms employed in Passion Music—the drama, the persons, the crowd, the chorale, the aria, the chorus, and the orchestra.

Though the author disclaims any thought of having offered a critical analysis, this reviewer classifies the work as a most scholarly and erudite effort. Serious students of music will be delighted with the abundance of detail; conductors will have much to tell their choirs; and the general reader will want to be in the audience for the next performance of the St. Matthew Passion!

Hymns as Poetry

An Anthology compiled by *Tom Ingram* and *Douglas Newton.* (Toronto: Longmans, Green & Co.) $5.00.

Reviewed by H. D. Ranns.

"The purpose of this book is to put the hymn in English into its proper place in English poetry—for a poem it always is, and often a poem at an astonishingly high level." That is the purpose expressed in a very illuminating introduction to this volume. In the familiar exercise in church and elsewhere, every worshipper is encouraging an acquaintance with poetry. For many it is the only experience with popular literature. In this book there is no attempt at an doctrinal stand on the hymns. The hymn selected are given because they are beautif or striking in one way or another. The word are at best a vehicle for the tunes. Many the tunes are known to all church peop and are held in memory and reverence f their gracious aid to singing. But, let r remember this, the whole point of the hymn lies in its words. Often one thinks so whe choirs give beautiful hymns and sing on the tunes and let the words look aft themselves!

The hymns in the book are from a churches and all ages. Some of them a well known and beloved in the churche while others are unknown to this reviewer

The Siege Perilous; Essays in Biblical Anthropology

By S. H. Hooke. (Toronto: The Ryerso Press.) $4.00.

Reviewed by C. E. Silcox.

In 1930, Professor S. H. Hooke, when candidate for the position of Samuel Davi son Professor of Old Testament Studies the University of London, appeared befo the selection committee presided over by t late Bishop Gore. He was asked what would seek to do with the professorship he were given the post. He replied that would use it "to build a bridge betwe the three disciplines of Anthropolog Archaeology and Old Testament Studies."

Since he was selected, he has, *inter alia* written a number of papers read befo learned gatherings between 1930 and 195 and some essays in which one can judg how far he has maintained his state purpose. There are nineteen essays in a and they have appeared in various periodicals such as *Folklore, Judaism an Christianity, Labyrinth, Antiquity, Mode Churchman, Sobornost,* etc. One of the was contributed to the catalogue of t exhibition of the Land of the Bible at t British Museum. Eleven of them we written in the nineteen thirties, one in t forties, and six in the fifties. They are no gathered together and thus made mo readily accessible. They concern a varie of subjects of great interest to the stude of the Bible, as they relate what may found there to antecedent or parallel myt and rituals which have probably influenc both Judaism and Christianity, and th sharpen up the inheritance of Christiani from Judaism. Two, dated 1937, deal wi "The Way of the Initiate" and "Christiani and the Mystery Religions." Such theme written by a mature scholar, indicate t great importance of these papers and essa for the student of Christian origins.

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Songs of Praise for Schools

A Book of Worship for the Elementary Grades. Prepared under the Direction of the Protestant School Board of Greater Montreal. (Toronto: The Ryerson Press.) $2.00.

Reviewed by K. H. Cousland.

This little collection of ninety hymns deserves a warm welcome and a use far beyond the schools for which it was specifically prepared. The compilers are to be congratulated on its excellence. They do not make the mistake of talking down to children or of assuming that children are only capable of singing what is slight. They have provided something that is good, both as regards words and music, and at the same time is entirely suitable for the age group. The child brought up on this book will have a sound foundation of appreciation of what is worthy in Christian praise and will not need to unlearn much that is cheap, as is often the case now. The interest is enhanced by a brief paragraph with each hymn, telling something of the author of the words and the composer of the music.

A valuable feature is the large section of Christmas hymns, including carols in both French and English. Another helpful feature is a collection of General Prayers, Graces, Daily Responses combining scripture passages and prayers, and suggested outlines for Special Services.

Careful attention has been given to the format and printing. The sturdy cover is attractively designed and incorporates some of the most significant Christian symbols. In order to help children to read the music, only the melody line is printed and the words are placed immediately below the staff. Four coloured illustrations, representing outstanding examples of Christian art are very well reproduced.

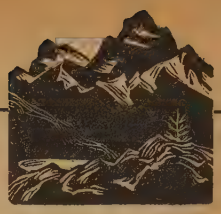
It is a pleasure to be able to commend so excellent a production and to hope that it may find wide acceptance and usage.

"Canada's Century"

By D. M. LeBourdais. (Toronto: McClelland & Stewart.) $5.00.

Reviewed by D. M. Perley.

This book is dedicated to "Louis who loved the North," the author's brother, also a noted Canadian writer. These eighth generation Canadians wrote of their native land with perception and deep affection. It is evident that the sub-title might have been "Go North, Young Man." The material development of the vast areas in Eastern, Central and Northwestern Canada is shown by a series of remarkable photographs and maps some twenty in number and illustrated by a very readable text. The writer has himself been a lover of the North Country for many years and has taken part in Arctic exploration. His biography of Vilhjalmur Stefansson attests his keen interest in the fabulous empire between our boundary line settlements and the North Pole. He takes us on a personally conducted tour of mines, forests, fisheries, and farms, and forecasts something of the role which our resources will entitle us to assume in days to come. Mr. LeBourdais avoids economic and political questions but in the closing chapter, "Land of Destiny," he touches on aspects of our development that should be of interest to every Canadian.



New Books

THE INVINCIBLE CHRIST

By Massey Mott Heltzel, Ginter Park Presbyterian Church, Richmond, Virginia. Thirteen sermons on Christ, showing what he can mean in our lives today. Dr. Heltzel says: "Seventeen years in the ministry have strengthened the simple conviction that the preacher's one theme is Christ." $2.00

FAITH IN CONFLICT

By Carlyle Marney, First Baptist Church, Austin, Texas. Dr. Marney's reply, as a Christian, to an agnostic. He discusses faith in conflict with science, evil, culture, death. The book originated when the author was snowbound in the Grand Canyon with a world traveller—brilliant, educated, a thoroughgoing skeptic. $2.50

DON'T KID YOURSELF

By Roy L. Smith, minister, author, columnist and formerly editor of *The Christian Advocate.* Ten sermons discussing spiritual truths. They are based on well-known American slang phrases. The book is lively and rich in illustrative incidents — excellent sermon illustrations. $2.00

HOW TO WORK WITH CHURCH GROUPS

By Mary Alice Douty. A book for all leaders of groups in the local church, especially ministers, church school superintendents, directors of Christian education. It discusses objectives in Christian education, group patterns, organization, understandings, procedures and techniques; also three specific groups: recreation, drama and choral speaking. $2.50

THE MESSAGE OF THE FOURTH GOSPEL

By Eric L. Titus, Professor of New Testament literature, Southern California School of Theology, Los Angeles. A new commentary on the gospel of John. This differs from existing commentaries in its fundamental approach. The author assumes that the Fourth Gospel is a thoroughgoing interpretation of Jesus. $3.50

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About People and Places

PEOPLE

Rain and Indians

A new church, the third one, is to be built in Klemtu, Indian village on the B.C. Coast. The financial campaign, sparked by the oldest inhabitant, Charlie Collison, who gave $100.00, has now reached $8,000. The money earned by fishing and logging with some help from the surrounding villages is the backlog for a needed $20,000.00. The Prince Rupert Presbytery met there to mark the laying of the cornerstone by Dr. George Darby, for forty years medical missionary. A heavy downpour of rain made it necessary to carry out the ceremonies in the old church. Thomas Crosby on the **Glad Tidings** was the first missionary to call. Capt. Oliver also went there, and George Edgar, for whom the new church is named. William Robinson, Indian lay minister, conducted the service. Chief Tom Brown and Ernie Mason, Chief councillor, looked after guests. The men expect to do the work on the new church in their spare time.

Forth and Friends

Happy-looking Canadian youngsters greeted **Colonel J. W. Forth,** Chief Canadian Army Chaplain, when he paid a two weeks' visit to service men and their families in Germany last month. Padre Forth opened a new church at Fort York near Soest and visited the children in the Soest school. The United Church has two army and four RCAF Chaplains in Germany. As in Canada, much of their work is with the children and families of the service men, and resembles the work of a family church more than the activities of a war-time Chaplain.

Lucky Youngster

Sunday School pianist **Frank McKitrick,** North Battleford, Sask., is Canadian winner of United Nations contest. He had the honour of taking a cheque for $42,000 to the United Nation in New York, the Canadian children's (Shell Out for UNICEF) Hallowe'en contribution. At 13, Frank plays the piano in Third Ave. United Church, North Battleford, and sometimes the pipe organ. His father, a member of the Session, went with Frank to New York, where a matinee performance of "Aida" at the Metropolitan Opera House was on the programme. He saw the United Nations UNICEF officials, met Mrs. Eleanor Roosevelt. There were entries in the contest from all ten provinces and the North West territories; the subject of the essay "Why I Would Like to Help the World's Children."

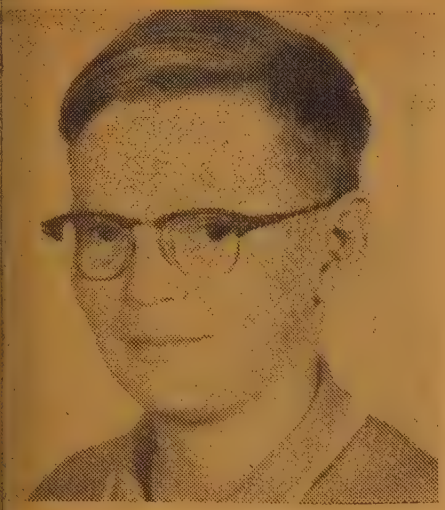
Where's Woman's Place?

The relationship of women to the total mission of the Church will be discussed at all **Conference Branches of the W.M.S.** Executive members of the Dominion Board will attend. **Mrs. C. S. Patterson** was at the Maritime Conference Branch; **Miss Anne Ward** at Manitoba and Saskatchewan. The

Padre Forth and friends in Germany.

resident, **Mrs. John McKillop**, will sit Alberta and British Columbia.

In the Central Conferences, **Mrs. E. . Daniter** goes to Montreal and ttawa; **Mrs. L. H. Cragg** to the Bay f Quinte; **Miss Ward** to Toronto.



Frank for UNICEF

Miss Dorothy Young will attend the Hamilton gathering, while **Mrs. E. E. Long** will take part in the London Conference Branch meeting.

Official Mileage

The Moderator, **Rt. Rev. J. S. Thomson, D.D.**, will go to British Columbia Conference in May, and stop off for a day at Alberta Conference before returning East, where he will probably attend several of the Central Conferences. **Dr. E. E. Long** will be present at the Maritime Conference and Newfoundland, while **Dr. W. G. Perry** and **Dr. V. T. Mooney** will be at Montreal and Ottawa Conference.

Rev. C. M. Stewart, Information and Stewardship's new Associate Secretary, with **Rev. T. E. F. Honey** will go to Bay of Quinte. **Mr. Ralph Young**, Board of Men, will attend Toronto. **Dr. W. H. Young** will go to Hamilton Conference, **Dr. D. H. Gallagher** to London.

Dr. J. R. Mutchmor and **Dr. C. H. Dickinson**, the Book Steward, will attend Manitoba, Saskatchewan, Alberta and British Columbia Conferences.

Brilliant Women

Two very brilliant American women are to be present at the Annual meetings of the Dominion Board of the Woman's Missionary Society and the Dominion Council of the Woman's Association. **Mrs. Frank G. Brooks**, New York, Past President Woman's Division of Christian Service of the Board of Missions of the Methodist Church, will address the open meeting of the former; while **Mrs. Murdo MacLeod**, General Secretary United Church Women of the National Council of the Churches of Christ in America, will address the latter at a public meeting, and in session.

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Controller Mrs. Jean Newman Toronto, very much in the news since her election to office, will be the special speaker at the dinner of the Board of Home Missions.

Missions and Money

Dr. Donald West, Indianapolis, Ind. Secretary of the United Christian Missionary Society (Disciples), will be the speaker at the Overseas Mission Board dinner and at one session.

Speaking at the Annual Meeting of the Board of Finance will be **Dr. Arthur J. R. Smith,** Economist for the Canadian office of the National Industrial Conference Board, Montreal.

Heads "Meds"

Dr. George Darby, Superintendent of the R. W. Large Memorial Hospital, Bella Bella, B.C., and **Dr. Morley A. Young,** Superintendent of the 100-bed Archer Memorial Hospital, Lamont, Alta., were in Toronto last month. Dr. Young, now President of the Alberta Medical Association, at the June meeting in Edmonton will become President of the Canadian Medical Association. The late Dr. Archer held this office and honour in 1942.

Macintosh

Charge to Chaplaincy

Rev. Donald Macintosh, minister of Calvin United Church, New Waterford, N.S., leaves his pastoral charge to accept the chaplaincy at Mount Allison University, Sackville, N.B. With 900 full time students, seventy-five per cent. of whom live in residence on the campus, the need for guidance in spiritual welfare is evident. Toronto, McGill and Queen's have made such appointments, but Mount Allison is the first of the smaller universities to do so. Mr. Macintosh will devote his full time to the many phases of this work.

Eastern Sorties

On a recent field trip to the Maritimes, **Rev. Elmer Leaker** dealt with all the services of the Board of Publication placing major emphasis on

nday School Periodicals. He visited esbyteries, Religious Education uncils, The Atlantic Christian Train- g Centre, and preached in five urches.

During the recent visit of **Miss Inez orrison**, Personnel Secretary to St. hn's, Nfld., she met a group of terested young women whom Miss ella Burry had invited to Emmanuel ouse, and to them she talked about e opportunities in the Church for ll-time workers.

omen and C.E.

175 women registered for a Night hool Course in Winnipeg sponsored the **Presbytery W.A.** and **Presby- rial W.M.S.** in order to learn more out the work in which they are -operating with the Department of hristian Education in the Leadership raining programme. One night a eek for six weeks they spent in Bible udy and learning various aspects of e work of the Department.

remier to Premier

Peter Rolston's father was Premier the Boys' Parliament in British olumbia in 1928. Peter will be the xt Premier. He and **John Goodwin**, e next Speaker, are members of West ancouver Church of which Rev. T. unders is minister. Both boys are embers of the Y.P.U.

pril in Hamilton

At the two preaching missions in amilton during April, **Mrs. Victoria ooth Demorest** will be missioner. The st sponsored by the Session will be Central Church, March 31st - April h; the second at Zion Church, April th - 21st, is sponsored by Presby- rian, Baptist, Anglican and United hurches. These missions are part of e National Evangelistic Campaign. ev. Greg P. Gregorson and Rev. R. . Horsborough are the ministers of e churches involved.

lace To Live

To honour the memory of **Clifford elly**, a House President who died last mmer, a Memorial Fund is being lanned by the newly organized Mac- innon House Alumni Association, ondon, Ont. They hope to raise $5,000 nd rouse interest to assist a student, e principal being earmarked for the roposed new United Church Student esidence planned for London. Treas- rer is Mr. George E. Pond, Box 67, imcoe, Ontario.

eachers in School

A teacher training project last month **Neepawa, Manitoba,** brought five enominational field secretaries to give adership. Sponsored by the inter- enominational Ministerial Association, resbyterian, Baptist, Anglican, Pente-

The annual Lay Witness Number of The Upper Room (May-June) consists of daily devotions written entirely by laymen — business men, workmen, farmers, nurses, housewives — everyday people from all walks of life.

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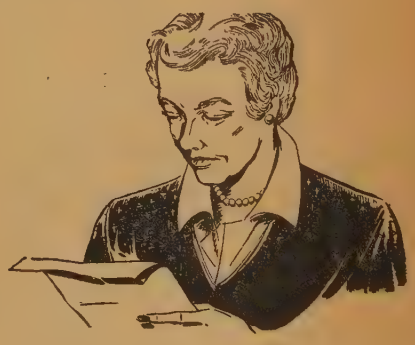

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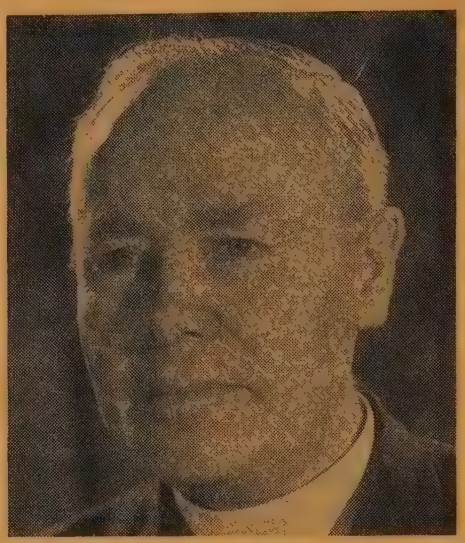
M VI.

costal and United Church ministers and leaders worked together. Emphasis was placed mainly on method and preparation of the lesson with visual and other aids and discussion lasted for two hours every Monday night.



MacKay

Broadcasting the first in the Lenten series, **Rev. John MacKay,** Chalmers Church, Ottawa, will be heard over the Dominion network of the C.B.C., on Sunday, March 24, 4.30-5.00 p.m., E.S.T.

* * * *

Rev. George Shields, Springfield, Ont., is the Chairman of Elgin Presbytery, not **Rev. A. H. Johnson** whose name appears in the Minutes of the London Conference.

* * * *

Precentor in St. Paul's Church, Mornington Township, Ontario, before the organ was installed, **Mr. Richard Coulter** and his wife, who recently celebrated their seventieth wedding anniversary, have been members and office holders of this church.

* * * *

Mrs. F. W. Killam died in Halifax on Feb. 10th, aged 81 years. Her home was always a centre of church and mission activity. Her daughter, wife of Dr. Sidney Gilchrist, well-known missionary to Angola, was able to be with her mother during a lengthy and trying illness.

* * * *

From the Department of Pensions we have received word that **Rev. Ebert C. Curry,** Victoria, B.C., died Feb. 11, 1957. An Englishman, he studied and was ordained in Canada, where most of his active ministry was spent in the B.C. interior. . . . **Rev. W. P. Tanner** died February 7, 1957, in Longueuil, Que. **Rev. Walter Madden** died Feb. 14, 1957, at Marmora, Ont. **Rev. W. F. Partridge** died February 14, 1957, in Sackville, N.B. He was for many years Editor of **The United Churchman** and contributor of a World's Events Page.

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CHURCHES

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When the choir of a Mission Church ke **MacLean** in Winnipeg wants a ew organ, they have to do something bout it themselves. They did. The roject took three years of teas and perettas and hard work with a bit of utside help, but they accomplished eir objective at last. Dressed in owns of their own making, the girls ow sing to the sweet music of their ew organ.

nother For Myers

Another of Dr. C. A. Myers' new hurches was recently dedicated. The **onway Church** was begun in 1954, as constituted, set up a Wells campaign, called a minister, Rev. E. C. rmstrong, and turned the first sod or the minister's home in 1955. In 956 the manse was occupied and work n the Christian Education building tarted. The Moderator, Rt. Rev. J. S. homson, officiated at the dedication f this building last month.

n West Montreal

Lenten services have been arranged y ten west end Montreal United hurches, to be held in **Wesley hurch.** Choirs will co-operate. First ervice will be held March 6th. Guest peakers from Canada and the United States will take part, among them the Moderator, Rt. Rev. J. S. Thomson, D.D., and the Rev. Burt R. Poole of mmanuel Baptist Church, Delaware, ne of the Bryan Green Missioners.

wo Years' Wood

"We'll supply the Church with firewood if the men will come to the wood ot and cut the trees" was a message rom the Campbell brothers, all officers nd members of **Grace Church, dmaston, Ont.,** to their minister, Rev. errol C. Amaron. Twenty-five men esponded and the amount of wood ut and piled will supply the church or two years.

ut At Last

Since 1911 the congregation of **St. Paul's Church, Calgary,** has worshipped n the basement. But recently it came p into the completed sanctuary which ad been financed by the congregation ithout help from the Church Extension Fund. It was erected at a cost of $82,000 with a current debt of $20,000 covered by pledges. It is expected the debt will be retired in two years. Rev. D. G. Littlejohn is the minister.

Bilingual Clerics

Speaking to the congregation and minister in both English and French, Rev. H. G. Lester, Shawville, took part n the induction of **Rev. M. E. Nerny,** into the Thurso Pastoral Charge which has a congregation at Gore and both English and French congregations at Thurso. Mr. Nerny has just returned from post-graduate work in Switzerland.

WORLD RELIGION

The "Yeas" Have It

A major hurdle has been passed in the move towards Church Union of the Presbyterian Church in the U.S.A. with the smaller United Presbyterian Church. With a two-thirds majority necessary, 174 out of 250 Presbyteries have approved. Tentative plans have been made for Union to take place in Pittsburgh next year, the name of the new Church to be the United Presbyterian Church in the U.S.A.

Union at Lambeth?

Anglican bishops at the next Lambeth Conference in 1958 will discuss Church Unity, particularly the proposed schemes in North India, Pakistan and Ceylon.

Retreat from Liberty

Jan Horvath, Head of the Office of Church Affairs in conference with Dr. Visser 't Hooft and Dr. Eugene Carson Blake of the World Council about the "difficult situation" in the Hungarian Church, was requested to endeavour to have leaders in the Hungarian Church who would be trusted and independent. His answer was given on return to Budapest when a leading newspaper announced that Dr. Ladislaus Ravasz, restored at the uprising to

(*Continued on page* 31)

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1. HELP WANTED

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LEAMINGTON United Church requires Church Secretary to assume limited responsibility for Christian Education work. Please write to Mr. Evan Bowman, Pastoral Relations Committee, 19 Baird Ave., Leamington, Ont.

SUMMER Employment: Bolton Camp requires male and female staff for July and August. Crafts, over-nights, programme, cabin counsellors and section heads. Director for girls' camp. Nursery School and Kindergarten teachers. Mrs. F. T. Graham, 22 Wellesley St. E., Toronto 5, WAlnut 2-3126.

THE position of Girls' Work Secretary for the Toronto Religious Education Council will be vacant April 1, 1957. For further information please communicate with Miss Elsie Bowyer, 347 Armadale Ave., Toronto 9.

1B. RETIRED OR RETIRING MINISTER WANTED

CENTRAL United Church, Port Colborne, Ont., requires retired minister or one about to retire, to assist mainly with visitation. Kindly write Alfred Coles, 29 Fielden Ave., Port Colborne, Ont.

2A. PULPIT VACANCIES

AIRDRIE, Alberta, three-point Charge, Calgary Presbytery, vacant June 30, 1957. Write Eric Bosomworth, Airdrie, Alberta.

AFTER eight years Cannington Church becomes vacant June 30th. Write Elwood Huyck, Recording Steward, Cannington, Ont.

AUGUSTA Pastoral three-point Charge, Grenville-Dundas Presbytery, will be vacant June 30th, 1957. Near new seaway. Interested ministers please write Kenneth J. Connell, R. R. 1, Brockville, Ontario, Chairman, Pastoral Relations Committee.

BELWOOD two-point charge, Guelph Presbytery, vacant June 30th. Interested ministers write —Chairman, Pastoral Relations Committee, Hill Simpson, Belwood, Ont.

DUNLOP United Church, Sarnia, Ontario, vacant. Interested ministers write E. Corner, Chairman, Pastoral Relations Committee, 959 Hagle Street, Sarnia, Ont.

ENDERBY, British Columbia, Pastoral Charge, in Kamloops-Okanagan Presbytery, vacant July 1st, 1957. Interested ministers please write Secretary, Official Board, Enderby, B.C., before May 1st.

ENGLEHART - CHARLTON Pastoral Charge, Temiskaming Presbytery, two - point Charge, vacant June 30th, 1957. Interested ministers communicate with Mr. W. S. Scott, Box 639, Englehart, Ontario.

FOREMOST United Church Pastoral Charge vacant. South Alberta Presbytery. Ministers interested write Mr. T. A. Reynar, Chairman, Pastoral Relations Committee, Foremost, Alberta.

HIGHGATE - LEES; in Kent Presbytery; two-point charge, vacant June 30th; five miles between churches, modern manse. Write C. S. McLaren, Highgate, Ont.

JARVIE Pastoral Charge, Edmonton Presbytery, requires ordained minister. Interested ministers please write to W. D. Lea, Box 37, Jarvie, Alta.

KNOX United Church, Binscarth, two - point charge, becomes vacant June 30th, 1957. Interested ministers please contact Gordon Ross, Secretary, Binscarth, Man.

2A. PULPIT VACANCIES (Continued)

LION'S HEAD—3-point charge — Bruce Presbytery, becomes vacant June 30th, 1957. Apply to G. D. White, Lion's Head, Ont.

MINISTER for Oyen United Church—three-point circuit. Furnished manse. To take charge August 1st. Write C. G. Peterson, Oyen, Alta.

MINESING Charge — Simcoe Presbytery, vacant June 30th, 1957 — Offering $3,600.00 — good manse, all conveniences. Close to schools—compact rural charge. Write to R. W. Plowright, Minesing, Ontario.

NEEPAWA, Manitoba, in Portage Presbytery, requires a minister as of June 30th, 1957. Apply D. W. Anderson, Neepawa, Man.

OAK BAY, B.C., Victoria Presbytery, vacant June 30, 1957. Interested applicants please apply to C. A. Gibbard, 1051 Roslyn Road, Victoria, B.C.

ROCK ISLAND, Que., Stanstead South United Church Pastoral Charge vacant June 30th. Interested ministers write A. J. Greer, Recording Steward, Box 24, Rock Island, Que.

SALT Spring Island Church, Victoria, B.C., Presbytery, vacant June 30, 1957. Interested ministers please contact Henry McGill, Pastoral Relations Committee, Ganges, B.C.

SCOTLAND United Pastoral Charge, Brantford Presbytery, vacant June 30th, 1957. Interested ministers please write Mr. C. D. Hunter, Scotland, Ontario.

SIMPSON Avenue United Church, Toronto, Ont., vacant March 10th, 1957. Interested ministers please communicate with Mr. J. L. Wing, Chairman, Pastoral Relations Committee, 25 Springdale Blvd., Toronto 6.

SPENCERVILLE, Ontario, two-point Charge—February 15th. Interested ministers write Pastoral Relations Committee, Box 98, Spencerville, Ontario.

STONY PLAIN, Alberta, three-point Pastoral Charge will be vacant July 1, 1957. Interested ministers are requested to write R. C. Bocking, Recording Steward, Stony Plain, Alberta.

THE Woodrow-Kincaid four-point Charge will be vacant July 1st. Interested ministers please write F. Reader, Woodrow, Sask.

THE pulpit of the Calvary Pastoral Charge, Hamilton, Ontario, will become vacant July 1st, 1957. Those wishing to apply for this position please send your application and details to Mr. Bert Short, 10 East Drive, Hamilton, Ont.

THE Oneida-York Charge (three-point) Haldimand - Norfolk Presbytery, becomes vacant June 30, 1957. Interested ministers write Kenneth Anderson, R. R. 3, Caledonia, Ont.

THE minister of Knox United Church, London, Ontario, is retiring June 30, 1957, creating a vacancy. Interested ministers please write, stating full particulars, to L. H. Upshall, Secretary, Pastoral Relations Committee, 26 Marley Place, London, Ontario.

TOWNSEND Charge, Haldimand - Norfolk Presbytery, three-point charge, vacant June 30th, 1957 — minister contemplating change. Write Wilbert E. Howard, R. R. 3, Waterford, Ont.

VERDUN United Church requires a minister. Ministers interested please send applications to R. C. Oulton, Chairman, Pastoral Relations Committee, Verdun United, Woodlawn Avenue, Verdun, Que.

3. PULPIT SUPPLY WANTED

FOR Wellington St. United Church, London, for Sunday, July 28th, and Sunday, August 4th, 11th and 18th. Apply—E. C. Hodgins, 29 Langarth St., London, Ontario.

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6. ASSISTANT MINISTERS WANTED

LEAMINGTON United Church requires an Assistant Minister. Ministers interested please write Mr. Evan Bowman, Pastoral Relations Committee, 19 Baird Ave., Leamington, Ont.

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UNITED Church Catechism—prepared by Commission on Christian Faith—5c. each in any quantity. Board of Evangelism and Social Service, Wesley Building, Toronto 2 B, Ontario.

"EAST LYNNE" by Mrs. Henry Wood. $1.50. Old Favorites Bookshop, 36 Yonge, Toronto.

9. ARTICLES FOR SALE

QUILTING Patches. Large blocks. Print, silk or flannelette. 3 lbs., $1.00. C.O.D. postage extra. Publex Sales, 1445 Gerrard East, Toronto.

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Birth

LUTE — Rev. and Mrs. Donald Lute, Gore's nding, happily announce the birth of a daughter Marion Yvonne—February 14, 1957.

Deaths

On December 29, 1956, Rev. Ernest Roberts, ed 73 years. A graduate of Wesley College, innipeg, for past six years he was tenor soloist d elder, United Church, White Rock, B.C.; also asurer Bible Society. Survived by his wife, two ns, one brother.

The Rev. George D. Campbell died at Toronto, ecember 29th, 1956. He ministered at Consecon, anilla, Camborne, Trenton (Grace Church), Colrne, Keswick. He retired June 1956 owing to health, after serving the church forty-two years. survived by Mrs. Campbell, three sons and three ughters and two sisters.

Rev. William P. Tanner died at Longueuil, ue., on the seventh of February, 1957—aged 81. e served in the ministry, at Sawyerville, Que., tzroy Harbour, Ontario, Dundee, Que., and ngueuil, Que.

Mrs. R. E. Railton, formerly Sarah Jane urchill, widow of Rev. R. E. Railton, who died April 1936 and who had charges in the Hamilton nference, died Sept. 25th, 1956, in the Brantford neral Hospital. She was in her eighty-seventh ar. She was interested in church work from rly life and in later years in the W.M.S. She is survived by her four children—Mrs. A. A. ale and Miss Nina Railton, Brantford; Mrs. S. McKie, Sutton West, a son, Dr. S. V. Railton, elland; six grandchildren, a great-granddaughter, d a sister, Mrs. Perry Davis, Middleport, Ont. Mrs. Railton had lived in Brantford since 1927.

Dates to Remember

Board of Men—Annual Meeting, April 11th-13th. Dates March 21st-23rd already given are those major committee meetings.)

Bay of Quinte Conference — June 4th - 7th—nfrew, Ontario.

Don't

WAIT TILL CHRISTMAS

Send a gift subscription to

THE UNITED CHURCH OBSERVER

TODAY

NEWS

(*Continued from page* 29)

the Bishopric of the Danubian District and as President of the Hungarian Reformed Churches had "withdrawn from ecclesiastical activities." The newspaper declared "The Church must be restored to its state before the uprising."

Up in the Air

Preaching over the air waves will be a feature of Riverside Church, New York, if their application is granted to set up a standard 10,000-watt F.M. broadcasting station. With a range of twenty-five miles or more the Church plans to broadcast on a 35-hour a week non-profit basis. Programmes will consist of music and education as well as religious programmes which would include a daily devotional period.

More Religion at Harvard

A goal of $5,000,000 in a campaign for endowments having been reached, a new centre of religious learning at Harvard University's Divinity School will become a reality. With funds on hand at the beginning of the campaign, the present endowment for advanced research and teaching in religion is $7,000,000.

Publishing House Notes

Gifts for New Church Members

AT Easter time many congregations present appropriate gifts to young people coming into church membership through communicants' classes. I recommend the following:

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(As reported by the Secretary of General Council)

Fredericton, Gibson Memorial (June 30th)
Sheffield, N.B. (June 30th)
York, P.E.I. (June 30th)
Mount Stewart, P.E.I. (June 30th)
Spencerville, Ont.
Canton, Ontario (June 30th)
Gore's Landing, Ontario (June 30th)
Markham, Ontario (June 30th)
Newmarket, Ontario (June 30th)
Sarnia, Dunlop (June 30th)
London, Knox Church (June 30th)
Thorndale, Ont. (June 30th)
Lakeside and Harrington, Ont. (Oxford) June 30th)
Aneroid, Sask. (June 30th)
Cadillac, Sask. (June 30th)
Woodrow, Sask. (June 30th)
Edmonton (Westminster), Alta. (June 30)
Namao, Alta. (June 30th)
Stony Plain, Alta. (June 30th)
Redcliff, Alta. (June 30th)
Foremost, Alta.
Magrath-Raymond-Spring Coulee, Alta. (June 30th)
Peachland-Westbank, B.C. (June 30th)
Kamloops, B.C. (June 30th)
Enderby, B.C. (June 30th)
Oak Bay, Victoria, B.C. (June 30th)
James Bay, Victoria, B.C. (June 30th)
Haliburton St., Nanaimo, B.C. (June 30th)
Haney-Hammond, B.C. (June 30th)

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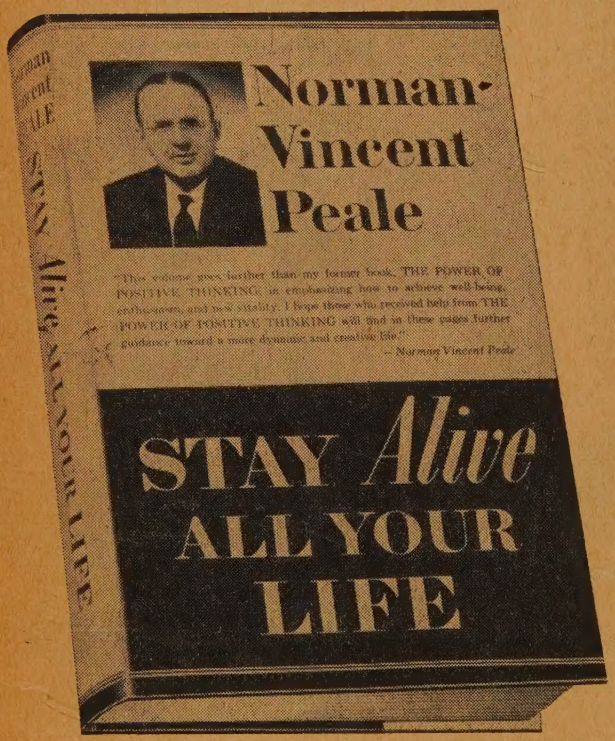

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